


THE COLORED AMERICAN MAGAZINE



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JUNE 1909

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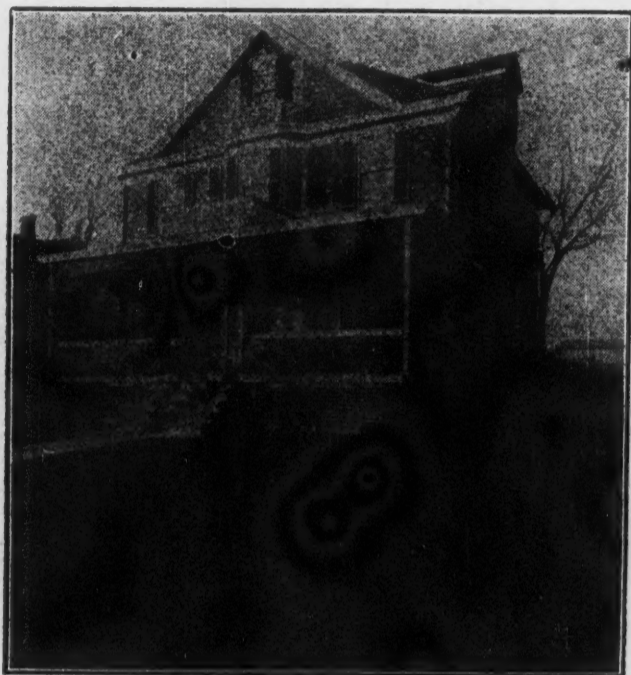
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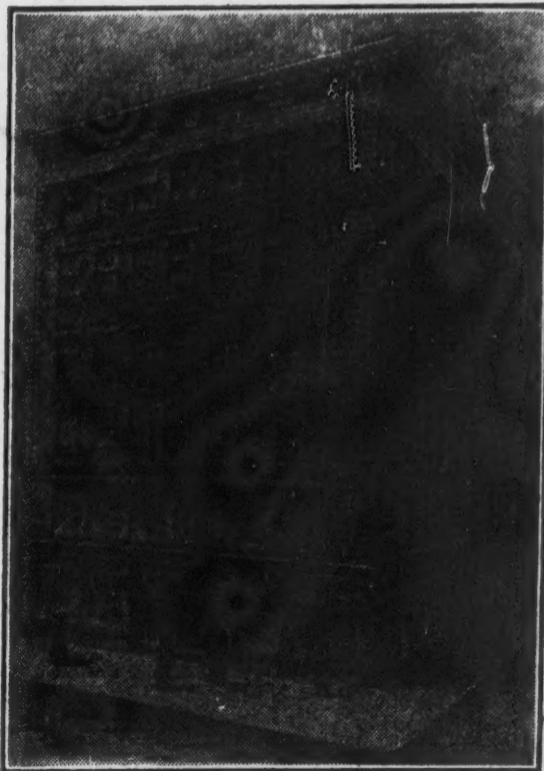
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The Colored American Magazine

GEORGE W. HARRIS, Editor

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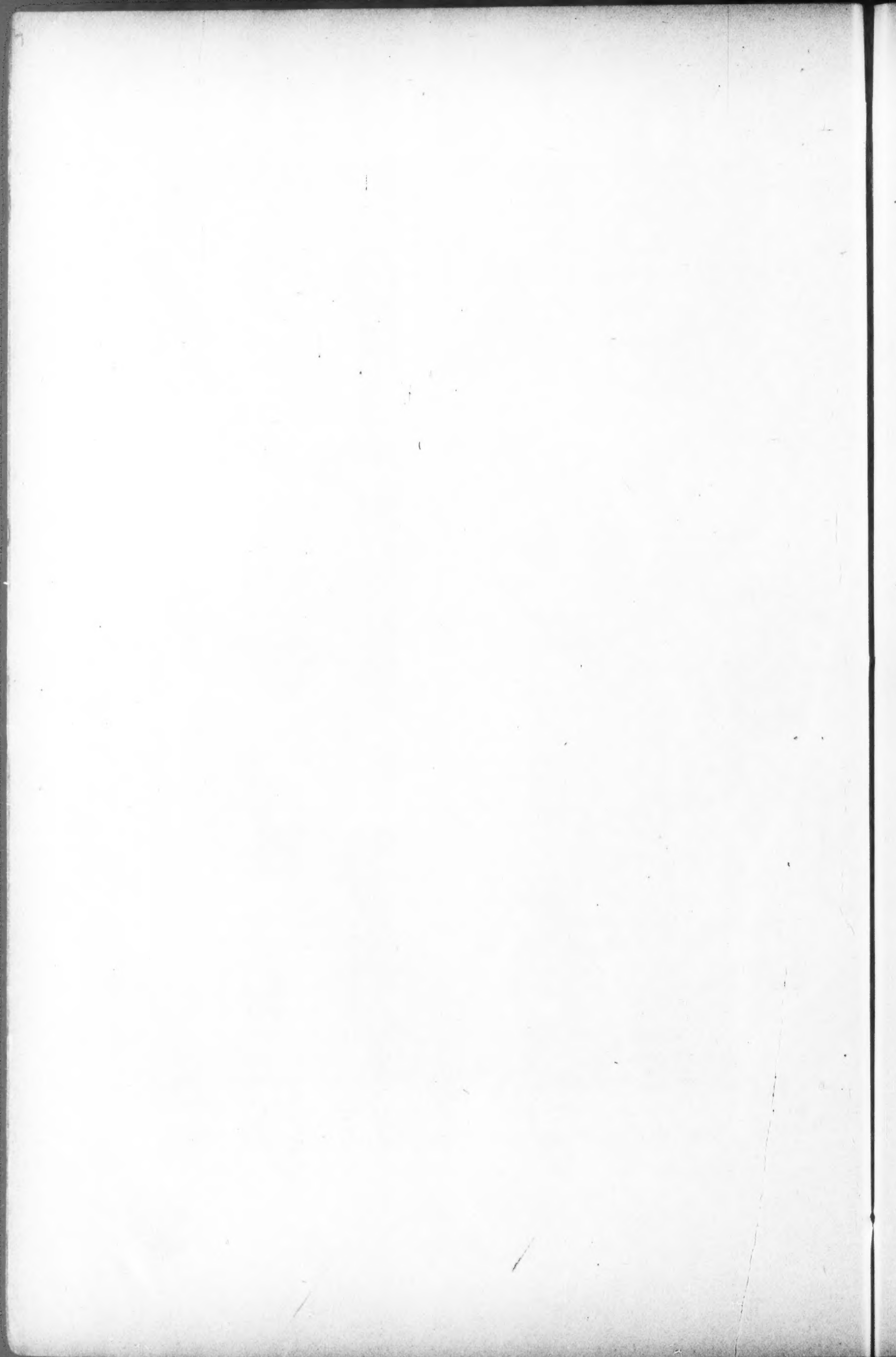
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THE COLORED AMERICAN MAGAZINE

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NO. 6

THE MONTH

FROM a national Negro point of view, the month of May will be characterized as commencement month. The large Negro institutions scattered throughout the South invariably hold their closing exercises in the closing days of May, sending forth their hundreds of hopeful and happy youth to live down by their success in their hundreds of Southern communities the Negro problem. The concrete truth of this statement, passed by generally as rhetoric, may be gained from the fact that of all the graduates at all the large Negro institutions, those ever convicted of any crime may be more than counted on the fingers of one hand. A review of the school publications of such institutions as Hampton and Tuskegee, teeming with modest reports of graduates as to the success of their communities and themselves since graduation, cannot but drive home the conviction of the suc-

cess in practice of Negro education.

Perhaps the most notable of the month's educational incidents was the commencement address delivered by President Taft at Howard University at Washington, D. C., on May 26th. He also there gave out the diplomas to the graduates. But of hardly less significance of the chief executive's interest in Negro education was his acceptance two days before of a position as trustee of Hampton. The really remarkable feature of the President's address at Howard was his frank and full admission of America's debt to the Negro. That obligation heretofore has never been fully conceived nor properly fulfilled. Two hundred and fifty years of the Negro's life and development were stolen from him. The labor of slavery furnished no small part of the foundation of America's present industrial position. Yet to-day the thin shield of States' rights permits the semi-hostile ex-slave States to per-

petuate their political and industrial suppression of the Negro.

The President said:

"This institution here is the partial repayment of a debt—only partial—to a race to which a government and the people of the United States are eternally indebted. They brought that race into this country against its will. They are planted here irretrievably. They first put it in bondage, and then they kept it in the ignorance that that bondage seemed to make necessary under the system then in vogue. Then they freed it and put upon it the responsibility of citizenship. Now, some sort of obligation follows that chain of facts with reference to the people who are responsible for what that government did. The obligation would be clearer, or, rather, the method of its discharge would be easier, were it not for our constitutional system, which throws generally upon the States the burden of education and leaves to the general government only certain limited jurisdiction with respect to the people."

The twenty-eighth year of Tuskegee Institute came to a close on May 27th with the awarding of 250 diplomas and trade certificates, 105 of whom were seniors in both academic and industrial branches. J. H. Asbury, of Philadelphia, was the eloquent commencement orator, while Mayor Teague and Mr. Hausman, of Montgomery, also made short but significant addresses.

MEMORIAL DAY

The great and significant speech of Memorial Day was that delivered by Secretary of War Dickinson at Gettysburg.

A progressive Southerner, speaking for his growing and yet lamentably small class, he there frankly declared the iniquity of slavery. Inferentially, he there declared the iniquity of the South's present attempt to suppress the Negro into political and economic serfdom. He bespoke for his element its acceptance of the decrees of fate.

In these vivid words, he portrayed the evils which would have resulted from Southern victory:

"There would have been a hate and rivalry between North and South as intense as that between France and Germany, with a border line far more extended, people less amenable to control, and causes for friction more numerous. A cordon of forts would have stretched from the Atlantic to the Western border of Texas. Army and naval establishments would have devoured the substance of the people, and militarism would have dominated civil government. The civilization of all the States would have developed on different and more critical lines."

But the greatest evil resulting from the Confederacy's conquest, Mr. Dickinson omitted to state. Human slavery would have won over human freedom, and this nation would have been all slave instead of half slave. The disastrous train of moral and political consequences following in the wake of the slave system would have ended our Republican experiment in recurring struggles of blood and destruction. Ten millions of human souls could not have claimed their present boon of liberty. The Negro race could not have attained its present sure position, from

which it is making its winning fight for a fuller freedom—for an equal's place, actually as well as theoretically, in this Republic.

THE WAVE OF LYNCHING

In the last two months the South has passed into the throes of a veritable wave of lynching. In almost every State and for almost every offense against the laws of the land and the unwritten laws of the Southland, black men and white men have been the victims of the cowardly mob. The killing of the four rich cattle men in Oklahoma and the very recent murder by the mob of a well-to-do white citizen in the Texas jail reveal how general and powerful the lynching habit is becoming in the South. Negroes, too, with a frequency unknown for several years, have met this cruel and barbaric fate. Their death, however, adds nothing unusual to the situation.

Hard and bitter as it may seem, it is the lynching of white men by white men which furnishes the relief to the situation. This, if anything can, will awaken the South to the horror of the body of death which is clinging around the neck of the Southland. Through the very habit of personal vengeance and of mob law, the South is becoming mired deeper each day in the slough of despond. A depraved generation is each day making all the surer the next and the next generation of Southern whites will be after its kind.

The isolated cases of the indictment by the Supreme Court of Sheriff Shipp, of Chattanooga, for contempt and the refusal of bail to six lynchers of a Negro in Tyler, Texas, and the impeachment by

the Alabama Supreme Court of Sheriff Frank Cazales, of Mobile, during the early days of the current month furnish rays of light on an otherwise black and hopeless situation.

THE GEORGIA STRIKE

The most dastardly labor union strike in the history of the Southland was that called by Vice-President of the Enginemen's Association E. A. Ball, of Canada, in Georgia in the latter days of May. The strike of the white firemen on the Georgia Railroad was because of the layoff of ten white firemen, whose places had been taken by Negro firemen. The strikers, under the excited backing of the mucker populace of Georgia, became arrogant in their demands, asking for the discharge of all Negro firemen, and especially of the "senior" Negro firemen, who, through long and efficient service, had gained the zenith of their railroad career—"the better runs on the road." Under Federal pressure, Messrs. Knapp, chairman of the Interstate Commerce Commission, and Neil, United States Labor Commissioner, brought the belligerent sides—the strikers and the railroad president, Mr. Scott—together. The white firemen were restored, and the other points in contention will be arbitrated by a commission of three, one appointed by either side and one chosen by the two thus selected.

The loose, intemperate discussion of the strike by members of the Negro Race Conference recently held in New York and men of similar reactionary persuasion has greatly confused in many Negro minds the issues involved therein.

But the strike has changed the situation not one whit. At bottom the strike was a typical diabolical union strike to enforce its mad demands. Added to this was the tinder-box element of Georgia "crackers," whose fire had been drawn by the walking delegate's cry of "Negro seniority." The strike has been but another evidence of the passion and depravity of the poor whites. It demonstrated the courage and strength of the friendship of leading Southern people, like President Scott, for the Negro. It advertised the patience and progress, through it all, of the Negro race. It demonstrated that the poor Southern whites must be "lifted up or they will drag us down." Therein lay the great menace to the Negro, the South and the nation.

POLITICAL

Politically the status quo has been maintained. While sinister mutterings

concerning the displacement of a National Negro official are heard in Washington, nothing has been done. It is stated semi-officially, however, that several Negro appointments will be made shortly after July 1.

The Liberian Commission, composed of Dr. George Sale, Messrs. Roland P. Falker and Emmett J. Scott, have concluded their African labors, and are now upon the seas homeward bound.

On Monday, May 10, the interchange of visits with Liberian officials took place, and everything was done by the heads of the Liberian Government to show to the Americans that their visit was one of great importance and highly appreciated.

President Barclay of Liberia and U. S. Minister Lyons gave every assistance possible to the Americans.

THE BLACK MAN

Out of the darkness
 Out of the night,
 Up from slavery
 Into the light,
 Pushing straight-forward,
 Using his time
 Fighting ignorance,
 Defeating crime,
 Climbing steadily
 To moral heights.
 O Negro haters,
 Why curse and fight,
 He loves the Dear Flag,
 Red, White and Blue.
 In peace and in war
 He is always true.
 So treat him squarely,
 Help him to rise,
 A better country
 Will be the prize.

—GEORGE COMPTON.

AFFAIRS AT WASHINGTON

By EDWARD H. LAWSON

THE people who do the talking for Washington are all in a quandary. The speculate as to whom Mr. Taft will appoint to the important offices assigned to colored men at the capital. They start rumors to study the effect upon those who are supposed to know a thing or two. They do friendly acts for those whom they suppose will shortly be in a position of honor by reason of favors from the President. In this whirlpool of gossip all of the officials in Washington have come in for their share, but none more than the Hon. W. T. Vernon, register of the U. S. Treasurer and a resident of Kansas. The flashing point of this discussion was reached when the *Washington Post* printed recently the substance of an interview between the President and other officials, which indicated that the President was not favorable to Mr. Vernon as the occupant of the registership, and that he preferred that a Southern white man should have the position.

Mr. Vernon has treated the matter calmly, considering it as a tempest in a teapot, which would not amount to much

even if the whole vessel were to fall to pieces. Of course, however, he is desirous of remaining in his office at the Treasury Building.

The Southerners at the capital have become jubilant over the alleged interview. For a long time they have looked with painful jealousy upon the office of the register—since the days of B. K. Bruce. It has been a sore displeasure to them to have one of their colored citizens elevated to this position of prestige, especially when that citizen travelled among them in all his glory. Now they are not considerate of the personal integrity of Mr. Vernon, which is of a high character; they do not consider Mr. Vernon personally, nor his efficiency as an official, which we have not investigated; but they looked upon the interview from the *Post* as an indication of a cession to them by the President of the United States, and a surrender of some of the vital principles of reconstruction times.

One thing may be considered as coming from an authentic source. It is that if Mr. Vernon is displaced as register by some Southerner, the sole cause will not be a desire on the part of President Taft

to placate the South. In fact, such a cause will enter the mind of the President as a mere incidental, and not as his specific purpose or reason for removing the present register.

There are other persons who occupy the centre of the maelstrom of gossipy June time. Now and then words of appreciation are heard concerning the younger matrons of Washington, who are interesting themselves in social uplift—not so much in speeches, as the old-timers used to do, but in quiet, zealous endeavor, which counts immensely in the long run. Among these is mentioned frequently Mrs. Daisy Bruce Glenn. Her real name is not Daisy, but they called her that long ago because she was so fair—which may be taken both ways. She started out with a purpose in life and an ideal to which any lady might aspire—to make others happy. How well she has succeeded is attested by her popularity at the capital. She is compelled to plead guilty to being a public-spirited young matron, mild in manner, earnest in purpose, always dignified, and quite stately in social circles. Her work in connection with the Temperance Union and other charitable associations demonstrates that the principle of *noblesse oblige* is no small part of her nature. Mrs. Glenn is the wife of Amphas H. Glenn, of Oberlin, Ohio, and a graduate of Oberlin College. The latter is characterized by his enemies as the mildest mannered man who ever scuttled a ship, which characterization is but a back hand way of handing him a compliment by asserting his fitness for the diplomatic service. Mr. Glenn's ambitions run along

the lines of this service—for his wife's sake—whom, he rightly thinks, would shine in social circles abroad. He can come highly recommended, and will land some such position in time if he keeps his politics straight. He has travelled abroad in company with his wife, and met the best society of foreign capitals, and as a continuous student is becoming better and better fitted each day for the best realization of his ambition.

The poor of Gotham occasionally rise up and bless Helen Gould for the labors she has put forth in their behalf. They love her mostly for the deep sympathy which she entertains for them. A people are indeed peculiarly fortunate in having such a nature as Miss Gould's to love and revere, and nothing less has been the lot of the colored children attending St. Mary's Sunday School at the national capital, Miss Ethel Roosevelt, daughter of the Hon. Theodore Roosevelt, being the particularly loved benefactress of this institution—the angel, as one would say at Westminster. St. Mary's Chapel, a quiet little vicarage down near the river, on Twenty-third Street, is an adjunct of the fashionable St. John's P. E. Parish, of which Mrs. William H. Taft is at present a communicant. Its vicar for the past several years has been Rev. Oscar Lieber Mitchell, of St. Stephen's College, Annadale. For many years during Mr. Roosevelt's time in Washington Miss Ethel acted as a teacher in the Sunday School connected with St. Mary's, as did her chaperon. She had a class of small boys, which she sometimes entertained at the White House, much to their delight. However, since Mr. Roosevelt has left

Washington, the visits of his daughter to the chapel have been rare by reason of absence from the city. Now and then her beaming countenance lightens the arched threshold of the Chapel until every one feels the sweet balsam of her presence. She leaves a token, like some good fairy—now a set of pictures for the Sunday School, now an individual gift for each child—chats with the vicar about his parish, and goes away, making everyone sure that she has enjoyed her visit so very much. The organist of St. John's Parish has had St. Mary's choir in hand during the season just past. He is noted both as a composer and as an improviser, and has been remarkably successful with the choir spoken of, considering the difference in ability between the choristers and the choir master. It is said that the marriages which take place at St. Mary's are peculiarly lucky. The vicarage is resorted to for fashionable church weddings.

It is a tremendously big job which Hon. Charles W. Anderson undertakes on June 18th. He is going to address the joint graduation exercises of the Normal School No. 2, of which Dr. Lucy E. Moten is principal, and Armstrong Technical High School, of which Wilson Bruce Evans is principal, and M Street High School, of which W. T. S. Jackson is principal. Mr. Anderson, in the first place, must have a voice not unlike the Nemean lion's roar to fill Convention Hall, which has no adequate auditory facilities. Again, he will be compelled to balance his ideas as skilfully as a Japanese juggler between classical training and the study of the industries. For it is

supposed that Mr. Anderson will make neither school feel bad—for the sake of the pupils. And, lastly, Mr. Anderson will have hard work keeping out of the papers in canardish interviews which declare that he has announced himself as candidate for ministership to Kankakee, or somewhere over the mountains. The times promise to be dignified, but quite merry when the popular collector reaches Washington.

There are some particularly smart men around Washington nowadays—men who have records behind them for brilliant and consistent endeavor—men who are making records of the same sort. A large number of these have received training in the Eastern colleges or at Howard University, or at both. It seems now that they are putting old Howard, under the microscope, rooting out her defects and developing her resources for good. It is well known that Howard, the greatest institution for Negro youth in the country, offers but meagre facilities for graduate study outside of the schools which are purely professional. Under such conditions it is hard to believe that the student atmosphere for which the university is renowned can be of the very highest order. A graduate school with men searching out problems in connection with the Carnegie Library and the various departments at Washington is very much needed. In fact, if it is not soon supplied the university the colored population of Washington will outgrow the social standard set by the men of the College of Arts and Sciences. If it be the province of educators to adjust their institutions to the demands and



HON. CHARLES W. ANDERSON

needs of the community, certainly Dr. Thirkield could make his fame as an educator secure in no better way than by stimulating the scientific attitude at old Howard—encouraging the mood for

close, quiet, critical and persistent study in connection with post-graduate seminars. It is said that he is striving to do it, but it is not known whether the said action is of his own volition or from out-

side instigation. It seems strange that colored educators have been teaching about the institutional structure of foreign universities for these many years, but have never set about making Howard actually conform with the practices in formal education of which they teach. But the university is going upon higher ground. When we look again perhaps developments will have taken place which will construct a mature university out of a popular institution which appears slightly stunted in development by reason of too frequent pettings in the past.

The Old Dominion State produced a John Mercer Langston in days that are gone but not forgotten. The State is still producing bright men, who gravitate toward the limelight when they get beneath the shadow of the dome of the Capitol. Richard R. Horner was born down in Warrenton in the early part of



JOHN MERCER LANGSTON

'67. He was educated in the public schools of Virginia, and was certified to teach in '85 in the public schools of the State. Encouraged by his success as an instructor, he entered a competitive examination for the principalship of the Warrenton colored graded school, and stood number one on the eligible list. His management of this school proved noteworthy. Nevertheless, Mr. Horner resigned in '91 to enter the practice of law. He was regarded by the members of the Virginia bar as one of the brightest of its members, and gained the genuine respect of each and every one of them. As a mark of this respect, when Mr. Horner was married the courts adjourned, and the judges and members of the bar attended the marriage ceremony in a body. In '88 Mr. Horner was nominated by Governor McKinney as a member of the Board of Visitors of the Petersburg Normal and Collegiate Institute at Petersburg. Two years later he was elected Republican delegate to the State convention, which convened at Roanoke, delivering a speech which brought him prominently to the front. In '96 he was elected Congressional Committeeman of the Eighth District, being the first and only colored man ever elected to hold this office. Four years later he became a candidate for the election as delegate from the Eighth Congressional District of Virginia to the Republican National Convention convening in Philadelphia. He was duly elected on the second day of the convention, being the first colored man to represent the Eighth District in a national convention.

This same year Mr. Horner, desirous

of finding a larger sphere in which to practice his profession, moved to the District of Columbia. At the bar of the National Capital his standing is excellent. He was appointed by the judges of the Supreme Court of the District of Columbia as a member of the Board of Education on June 20, 1907, and still serves earnestly in this capacity. Mr. Horner went to the Chicago Republican National Convention as a delegate at large from the District. He was a member of the Notification Committee which officially notified President Taft of his nomination. He campaigned in Indiana, Delaware and Maryland, receiving commendation of a marked nature from the Republican officials and newspapers of these States. At

the inaugural ceremonies last March Mr. Horner was one of the members of the Inaugural Executive Committee, assisting in the inauguration of Taft and Sherman. Mr. Horner made fifty-seven speeches for McKinley and Roosevelt in 1900, being selected partly on account of his prominence as a lawyer and fraternal man and partly on account of his speech-making ability.

Being so variously connected in the last twenty years, it seems strange that Mr. Horner has not a record of mistakes and slips and slides. He is now an active member of the Board of Education of the District of Columbia, and when his turn comes he gets in some very effective work.

JUNE

Nature blushes 'neath the gaze
Of the ardent sun,
Earth is teaming o'er with praise;
Summer has begun.

Birds are flitting to and fro,
Singing forth their lays,
Filling all the earth around
With their notes of praise.

Roses now are open wide;
Perfume fills the air;
Sunbeams kiss the lovely face
Of the lily fair.

See the dewdrops on the grass,
Sparkling in the light,
When the brilliant sun appears
Chasing off the night!

What fair visitor is this
Who has come to earth,
Bringing with her birds and flowers,
Love and joy and mirth?


List upon the floating breeze
Comes the birdie's tune,
As he answers back to me,
" 'Tis the rosy June."

—MRS. EFFIE THREET-BATTLE.

The Ultimate Race Problem

By PROF. KELLY MILLER

With prophetic vision, Prof. Kelly Miller, in the following article on "The Ultimate Race Problem," from the April *Atlantic Monthly*, discourses upon the factors which will gradually adjust the relations of the races in America. Only a segment of the world-wide and world-old problem the Negro philosopher makes clear his point that the modern forces of education, commerce and aggression, like water, will gradually produce an "equilibrium of civilization and culture." The wise seer of the future refuses to prophecy or discuss for that golden era even any general fusion of the races. "After the red and brown races shall have perished from the face of the earth," he continues, "the white, yellow and black races will be left. It is not possible in a work of such limitations that one can comprehend all the ramifications of his subject, but we cannot see his conclusions in exactly the same light. For example, the professor takes no account of the fact, as we think, that the seeable limit of development of the temperate zone, the necessary confinement by reason of climate to that race's habitation within that zone and the already active forces of race suicide within the dominant race have brought the white race already to the zenith of its growth and power. We, too, believe, as the professor has stated once before, that the "black race is embalmed in a state of nature." Whether that race will perish or hold its own, as it is brought forth into the light of competition and civilization is another contingency with which the professor does not deal. But here we are taking exceptions to the incidental though important omissions of a prophet. We cannot argue with a prophet, we can simply say we do not believe him. However, we submit the article to the wisdom and judgment of our readers.—EDITOR.

HE adjustment of the forward and backward races of mankind is, without doubt, the most urgent problem that presses upon the twentieth century for solution. The range of this problem is not limited to any country or continent or hemisphere its area is as wide as the inhabitable globe. The factors involved are as intricate in their relations, and as far-reaching in their consequences, as any that have ever taxed human wisdom for solution. A problem as wide as human interest, and as deep as human passion, will not yield to hasty nostrums or pas-

sionate dogma, but calls for statesman-like breadth of view, philanthropic tolerance of spirit, and exact social knowledge.

The local phase of this question in the United States has become so aggravated and acute that our solicitous philosophers are prone to treat it as an isolated phenomenon, separate and apart from the world-wide problem of which it forms but a fragment. But the slow processes of social forces pay little heed to our fitful solicitude. Indeed, the bane of sociological endeavor is the feverish eagerness of the exemporaneous reformer to apply his premature programme of re-

lief to every local symptom, without adequate knowledge of social law and cause. We get a broader and better grasp upon the race problem in America, when we view it in the light of the larger whole. As the astronomer cannot divine the course and career of a particular planet without a broad knowledge of the underlying laws that govern the solar system, nor the naturalist gain any adequate notion of a single animal or plant unless his observation and study is based upon a general conception of the species to which it belongs, so the student of social problems will not wisely draw conclusions from a single contributory factor, to the neglect of the general product. In the great social scheme of things, the adjustment of man to man is a unitary problem, and the various modes of manifestation, growing out of place and condition, are but parts "of one stupendous whole."

In attempting the solution of any problem of a social nature, we should first seek to separate those factors that are universal and unchanging in their operation from those that are of a special and peculiar nature. The primary principle which runs like a thread through all human history is the communicability of the processes of civilization among the various branches of the human family. This is indeed the determining factor in the solution of the universal race problem that confronts the world to-day.

NOT INNATELY SUPERIOR.

It so happens, in the process of human development, that the whiter races at present represent the forward and progressive section of the human family,

while the darker varieties are relatively backward and belated. That the relative concrete superiority of the European is due to the advantage of historical environment rather than to innate ethnic endowment, a careful study of the trend of social forces leaves little room to doubt. Temporary superiority of this or that breed of men is only a transient phase of human development. In the history of civilization the various races and nations rise and fall like the waves of the sea, each imparting an impulse to its successor, which pushes the process further and further forward.

Civilization is not an original process with any race or nation known to history, but the torch is passed from age to age, and gains in brilliancy as it goes. Those who for the time being stand at the apex of prestige and power are ever prone to indulge in "Such boasting as the Gentiles use," and claim everlasting superiority over the "lesser breeds." Nothing less could be expected of human vanity and pride. But history plays havoc with the vainglorious boasting of national and racial conceit. Where are the Babylonians, the Assyrians, and the Egyptians, who once lorded it over the earth? In the historical recession of races, they are "one with Nineveh and Tyre." Expeditions must be sent from some distant continent to unearth the glorious monuments of their ancestors from beneath the very feet of the degenerate descendants. The lordly Greeks who ruled the world through the achievements of the mind, who gave the world Homer and Socrates and Phidias in the

heyday of their glory, have so sunken in the scale of excellence that, to use the language of Macaulay, "their people have degenerated into timid slaves and their language into a barbarous jargon." On the other hand, the barbarians who, Aristolle tells us, could not count beyond the ten fingers in his day, subsequently produced Kant and Shakespeare and Newton. The Arab and the Moor for a season led the van of the world's civilization.

In present-day discussion concerning the advanced and backward races of men, much stress is laid on what is called the white man's civilization, as if this color possessed exclusive proprietorship in the process. We might as well speak of the white man's multiplication table. It is impossible to conceal the secret and method of civilization as a quack secretes the formula of his patent nostrum. The lighted candle is not placed under a bushel but on a candlestick, and gives light unto all who come within range of its radiant influence. We reward with a patent right the originator of a new process guaranteeing him the benefit of the first fruit of the creation of his genius; but its value to the inventor is always proportional to the diffusion of benefits among his fellow-men. And so the race or nation that first contrives a process or introduces an idea may indeed enjoy its exclusive benefit for a season, but it will inevitably be handed down to the rest of the world which is prepared to appropriate and apply its principles. When a thought or a thing is once given to the world, it can no more be claimed as the exclusive property of the person or peo-

ple who first gave it vogue, than gold when it has once been put in circulation can be claimed as the exclusive possession of the miner who first dug it from its hiding place in the bowels of the earth. The invention of letters has banished all mystery from civilization. Nothing can be hidden that shall not be revealed. There can be no lost arts in the modern world. England to-day can utilize no process of art or invention that is not equally available to Japan. The most benighted people of the earth, when touched by the world-current, become at once "the heirs of all the ages, in the foremost files of time."

UPLIFT OF CONQUEST.

The blessings of a higher civilization have always been vouchsafed to overridden peoples by their ambitious exploiters, and its secret and method proclaimed to "every creature" within the expanding circle of its influence. The self-seeking aggressor becomes the unconscious missionary of the language, laws, institutions, customs, manners, and method of the higher form of development which he represents; the soldier in quest of dominion brings system and discipline; the merchant's greed for gain introduces the comforts, conveniences, and refinements of the higher life; the pedagogue looking for a livelihood spreads a knowledge of literature and the subtler influences that minister to the higher needs of the mind.

The European races are now overrunning the world in quest of new resources to exploit, and are thus coming into close and intimate contact with the various weaker breeds of men. The commercial

spirit is the ruling passion of the dominant world to-day. The whole surface of the inhabitable globe is practically parceled out among the stronger nations within defined spheres of influence. It is easy to predict the continuance of this process until "every creature" has been touched by modern civilization. The wonderful growth of exact knowledge and its application to the forces of nature is rendering this contact easy and inevitable. Steam and electricity have annihilated distance and banished the terrors of the deep; preventive and remedial medicine has neutralized the baleful influence of climate, and checked the ravage of disease; the hardship of pioneer life is lessened by the easy transportation of material comforts, and the loneliness of isolation is relieved by the transmission of intelligence which is flashed around the world swifter than the wings of the morning. We may naturally expect that less and less heed will be paid to the fixity of the bounds of habitation of the various races and nations that dwell upon the face of the earth. The outcome of this contact constitutes the race problem of the world. As water when unrestrained flows from a higher to a lower level till equilibrium is established, so we may expect this stream to flow down and out from the higher fount until the various races and tribes of men reach an equilibrium of civilization and culture.

The place of education in human development is a principle whose importance is just beginning to dawn upon the world. Knowledge is the great equalizing factor in modern civilization. At one time it was thought that divine favor made one

man lord over another. It was but a short step from the divine right of the ruler to the divine right of race. But we are gaining a clearer and clearer conviction that racial, like individual, superiority depends upon knowledge, discipline, and efficiency, which may be imparted largely by education. A people may gain or lose its place according as it holds aloof from or keeps in touch with the highest attained efficiency of the world. The powers and forces of nature are not enchanted by any sorcery of race, but yield their secret and mystery to the application of knowledge. Steam and electricity, wind and wave and sunlight, will work as willingly for a backward as for a forward race. The only advantage that the latter possesses is a predisposition to a better discipline, and a higher social efficiency. It does not appear that it possesses a better grasp upon the recondite principles of knowledge. Education can be relied upon to discount, if not to liquidate, the disadvantage under which the backward races labor. Nor is it necessary for such races to repeat the slow steps and stages by which present greatness has been attained. He who comes at the eleventh hour is placed on equal terms with him who has borne the heat and burden of the day in the vineyard of civilization. It takes the child of the most favored race twenty-five years to absorb the civilization of the world. The child of the backward race can accomplish the same feat in the same space of time. Japan is teaching the world that she can appropriate and apply the agencies of civilization as readily, and wield them as effectively, as the most favored

nations of Europe. What Japan has done can be repeated by China, or India, or Africa, or by any hardy people with territorial and national integrity who will assimilate the principles of modern progress through education, and helpful contact with those nations which are now in the forefront of things.

NEGRO WILL PERSIST.

There are three distinct modes of race-contact: (1) where the European takes up permanent residence among the weaker race, as in Australia, South Africa, and Hawaii; (2) where the white man has no expectation of permanent residence, but aims merely at political and commercial domination, as in India, North and Central Africa, and the Polynesian Isles; and (3) where the weaker race has been introduced into the land of the stronger for the sake of industrial exploitation, as in the United States, South America, and the West Indian archipelago. The several phases of the race problem growing out of these different modes of contact are too often overlooked in current discussion.

The conceivable lines of outcome of race contact are: the enslavement of the weaker, or, what amounts to the same thing, its subordination into an inferior caste the extermination of the weaker; expulsion either of the weaker or of the stronger; amalgamation or absorption; and amicable adjustment and continuance of distinct ethnic types. All of these processes will doubtless contribute in part to the solution of this problem. The outcome will not be uniform and invari-

able, but will depend upon the nature and complexity of underlying conditions.

In the United States this problem presents many interesting and unique phases which cause the student of social subjects to bestow upon it a degree of attention beyond that accorded any other point of race-contact throughout the world. Its workings are watched with the keenest interest, and much reliance is placed upon its indications, because it presents the widest types of ethnic divergence in the closest intimacy of contact.

1. In this terrible process of race-attrition, millions of the weaker races will be utterly destroyed. Whole tribes and groups and sub-races will perish from the face of the earth. Civilization is a savor of life unto life and of death unto death, and its beneficence is reserved only for those who are endowed with power to endure. The red and brown races have faded before the march of civilization as a flower before the chilling breath of autumn. The Australian has gone; the red Indian has been dispatched to his happy hunting-ground in the sky; many of the scattered fragments of the isles of the sea have vanished away, while others are waiting gloomily in the valley of the shadow of death. These people have perished and are perishing, not so much by force and violence, as because they were not able to adjust themselves to the swift and sudden changes which an encroaching civilization imposed. In Hawaii they have faded under the mild and kindly dispensation of the missionary of the Cross, quite as inevitably as if swept away by shot and shell. Even the American Indian has not succumbed so much

as the victim of violence as the prey of the easily communicable vices of civilization. The frontier of civilization will always be infested with social renegades and outcasts, who flee from the light to hide their evil deeds. They carry with them the seeds of degenerative evil which destroy both mind and body. These become the consorts of the weaker race, among whom they sow the seeds of the earth.

Wherever the white man has touched the weaker races he has never scrupled to mingle his blood with theirs. The sons of the gods are ever prone to look lustfully upon the daughters of men. There arises a composite progeny which enters as an important factor into race-adjustment. In this regard it is necessary to make a sharp distinction between the Teutonic and the Catholic races of Europe. The Latin or Catholic nations give the mongrel offspring the status of the father, while the Teutonic or Protestant races relegate them to the status of the mother race. In the one case, the white race becomes mongrelized while the feeble element remains comparatively pure; whereas in the other, the white race remains pure while the lower race becomes mixed. In Cuba, where the Latin dispensation prevails, the mixed element is returned as white; but in the United States it is classed with the Negroes. In Cuba, Porto Rico, and South America, the mongrelization of the races is either an accomplished or an assured result.

The Mohammedan religion and the Catholic branch of the Christian faith are, without dispute, superior to the Protestant type in allaying the rancor of race-

passion. The amity of race-feeling in Constantinople and Rio de Janeiro is in marked contrast with that at Richmond and Baltimore. If the Mohammedan and Catholic races were in the ascendancy in the world's affairs, the mongrelization of races would assume a different aspect from what may be predicted under the dominance of the Teuton. But as these more tolerant races seem to have spent their force as world-ruling factors, we may as well place the stress of attention upon what is likely to take place under the dominance of the more intolerant races of Northern Europe. An increasing mixed breed will be the outcome of illicit intercourse between the white male and the darker female, and will be thrown back upon the status of the mother. Where the number of the weaker race is small in proportion, this will form an important factor in the final solution, but where the number is relatively large it may be regarded as a negligible quantity.

A continuous infusion of white blood would bring about a closer and closer physical approachment between the two types, until all social restrictions would be removed upon the disappearance of the ethnic difference upon which it rests. If the Negro element in our American cities was not constantly re-enforced by black invasion from the rural districts it would be easy to predict its final disappearance through extinction and amalgamation. But in South Africa, portions of the West Indies, and the heavy Negro states of America, race fusion will have but little determining effect upon the general equation.

According to the United States cen-

sus of 1890, there were 956,689 mulattoes, 105,135 quadroons, and 69,936 octoroons. The proportion of Negro blood in this admixture would represent about 500,000 Negroes of pure type. It must also be remembered that illicit intercourse between the races is largely limited to the mixed element, and there is likely to be very little fresh absorption of the undiluted blacks. On the other hand, the degree and grades of admixture returnable in the census represent but a small proportion of persons actually affected by admixture of blood. It is estimated that fully three-fourths of the colored race are affected by some slight strain of white blood. The octoroon and quadroon class will be apt to pass over clandestinely to the white race, in order to escape the inferior status of their mother blood. Such transition tends to widen the breach between the races. The white race will take in only such homoeopathic dashes of Negro blood as to remain substantially pure. The white blood already infused in the Negro race will be more equably diffused, and the colored American will represent a more solid ethnic entity, being brown rather than black in color.

We are forbidden to prophesy any general fusion of races, by the sure knowledge that when the white race becomes conscious of what it deems the evil of miscengenation, it bars the process both by law and public sentiment. In all the heavy Negro states the laws forbid intermarriage between the races, and, even where there is no law, public sentiment is pronounced and unmistakable.

4. There will be an attempt to relegate

the backward race to an inferior status wherever the white race takes up permanent residence. When slavery was an accepted system throughout the civilized world, the process was simple and easy. But, in the absence of the fixed status of servitude, the same result is sought to be accomplished through contrivance and cunning. This policy is most clearly noticeable in the United States. Although the Negro enjoys theoretically all the rights and prerogatives of an American citizen, yet in public sentiment and in actual practice he is fixed to an inferior social, civil, political, and industrial status. But this scheme of subordination can only be local and temporary.

NO AMERICAN CASTE SYSTEM.

A caste system must be like a pyramid, each layer representing a broader area than the one resting upon it. It is impossible to form a lasting scheme of caste with a superincumbence of ten white men upon the substratum of one Negro. If the Negroes were everywhere relatively as numerous as they are in some parts of the Southern States, and if the whites were not smothered out by numerical predominance, the permanence of caste might be counted on as a calculable factor. The slave system in America was doomed to destruction because the slave element was not sufficiently numerous to support the entire white population. Even in the South there were only 500,000 slaveholders, who controlled 4,000,000 slaves, leaving 6,000,000 free whites practically on the level with Negro bondmen, a condition which could exist only until the non-

slave-holding class became conscious of their condition. The free laborer of the North was the first to awake to consciousness of the fact that he was made the competitor of slave labor, a condition which he resented and resisted to the bitter end. The overthrow of slavery was due to economic, as well as to moral and philanthropic, causes. It is impossible to relegate the Negro to any status without at the same time affecting a sufficient number of white men to make up the full quota of that status. Any degradation placed upon the Negro laborer must react upon white workmen of the same grade.

The caste system in America is bound to fail, not so much from humanitarian considerations, as because it lacks a sufficient physical basis upon which to rest. Abraham Lincoln possessed an illumined understanding. His motto that a country cannot exist half-slave and half-free is just beginning to be appreciated by those who are devoted to the study of our complex national problems. New England does not make a fixed status for the Negro because, as President Eliot in-

forms us, she does not deem it worth while. The country at large will ultimately be brought to the view that it is not worth while to establish a separate and distinct status for a diminishing fraction of the total population.

5. After the red and brown races shall have perished from the face of the earth; after the fragmentary peoples have been exterminated, expelled, or absorbed; after the diffusion of knowledge has established a world-equilibrium, there will be left the white, the yellow, and the black as the residuary races, each practically distinct in its ethnic identity, and occupying its own habitat. We can only prophesy amity, peace, and good will among these types, who will more fully appreciate than we do now that God has made of one blood all nations to dwell upon the face of the earth, within assignable bounds of habitation. Whether this will be but a stage in the ultimate blending of all races in a common world-type transcends all of our present calculable data, and must be left to the play of the imagination.



Slavery in Massachusetts

By CLEMENT RICHARDSON

(Continued from May issue)

SLAVERY IN VOGUE

How distinctly the institution raised itself before the eyes of the people may be seen by the manner in which it spread itself. Taking the small towns in the state almost at random, let us see how the custom of holding slaves fared. With the number computed as accurately as possible, Deerfield had about 35 slaves in 1732, Lynn had 36 slaves at the beginning of the Revolution. The little town of Reading in 1754 numbered among its inhabitants 20 slaves, and ten years later 34 slaves. Great Barrington reports "a few Negro slaves who were chattels." Small as was the village of Dunstable, it numbered on its list of people 16 slaves in the census of 1764, and Billerica was even freeing slaves in 1693.

Enough for tedious figures; suffice it to say that as it was with these little towns, so it was with others. Newton, Waltham, Weston, Lowell, Newbury, Middleboro (Mass.), Byfield, Northfield, still a mere country village; Canton, Dorchester, Medway, Leicester, North Bridgewater, Easton, even Hingham and Dedham, as the histories of each will show, had slaves varying in number from 10 to 50 upon their lists of inhabitants. And these towns, small as many of them were and still are, will point out with

what minuteness slavery was making itself felt throughout this state. And, finally, we may have little doubt that custom everywhere countenanced the institution when we reflect that, according to Lewis and Newhall in their history of Lynn, Massachusetts had 4,489 slaves in 1754, and that these persons, though, to be sure, house servants in the main, were none the less rated as so much chattel.

That slavery existed in no questionable degree is further seen by the frequent advertisement of Negroes for sale in the daily newspapers. The first newspaper printed here soon had in its columns an advertisement of a "Negro for Sale." And, to state a pathetic truth, the sheet which gave out to the world the Declaration of Independence advertised the sale of a Negro slave. These are some typical advertisements of the time. The "Independent Chronicle," Oct. 3, 1776: "To be sold, a stout, hearty, likely, Negro Girl, fit for either town or country. Inquire of Mr. Andrew Gellispe, Oct. 1, 1776." And nearly five years later from the "Continental Journal," Jan. 4, 1781: "To be sold, a strong, Negro Wench, about 29 years of age, fit for town or country. These quotations are selected from many that appeared in the papers of those days. As newspapers (and news also for that matter) were a rarity, it can

fairly be supposed that they were caught up and read with avidity, so that whether or not slaves were owned, persons knew of and acquiesced in the custom.

A third and by far a more important agent in commencing slavery was the church. It can be fairly allowed, I think, that the congregation take their cue from the pulpit, and the ministers gave the cue by owning slaves. So staunch a Puritan as Cotton Mather finds great ease of conscience in buying a "Spanish Indian and bestowing him for a servant on my father." And he records in his diary in 1706: "I received a mighty blessing in the gift of a very likely slave, which was a mighty smile of heaven upon the family." This gift of a slave reminds us of the rather uncanny comment of Belknap on young Negro bodies—that "they were given away like puppies." The "Boston Newsletter" of Dec. 2, 1726, had this advertisement: "The Reverend Mr. Prince has a Negro woman about 20 years of age, well educated, accomplished for all manner of household business, to be disposed of." Reverend John Moorehead of Boston left a Negro to be sold in 1775. So great a figure in the history of liberty as Peter Faneuil indulged in the traffic. A letter to a merchant in the West Indies 1738-39 gives careful directions as to what kind of a slave was wanted. "Purchase for me," he writes, "for the use of my house, as likely a straight Negro lad as possibly you can, about the age of from 12 to 15 years—one that has had the smallpox—and let him be one of tractable disposition as you can. In the paragraph pointing out the small towns which owned slaves I refrained from

enumerating too many that I might show, taking the minister for the model in affairs of conduct, as he actually was, that there was no scruple in holding slaves. The Rev. John Williams of Deerfield had a slave, Robert Tego, who died May 11, 1695, and two killed in 1704, and among the effects of the Rev. Williams, who died a few years later, were enumerated Meshack Kider, Williams (Negro slave), "a one-eyed horse and a weak-backed cow." Meshack was transferred to another minister, the Rev. Ebenezer Hinsdale, to whom the Rev. Williams' daughter was married. The second minister of Greenfield, the Rev. Roger Newton, D. D., owned Negro slaves in 1761, one of which, "Old Tenor" by name, died during the Rev. Newton's pastorage at Greenfield. Mr. Newton preached the slave's funeral, ending with the remarks, "he was no pilferer." The Rev. Doolittle or Northfield owned a slave, as did also the Rev. Ashley, the servant of the latter being named "Jimmy Cole." The Rev. Breck of Springfield left at his death in Springfield a Negro slave named Pompey. The Rev. Isaac Chancy, Harvard, 1693, owned two Negro slaves, and the Rev. Peter Thatcher of Milton owned an Indian girl, whom he once "bent with a walnut stick to purpose because she came near knocking his Theodora on the head." We find the Rev. Whiting of Billerica freeing his slave "Simon Negro" 1695, while in Newton we discover the Rev. John Barnard selling a Negro girl to Benjamin Stevens Dec. 4, 1730. With the citing of two more instances, I shall close this paragraph on the ministerial slaveholder. One of these examples sup-

port the ground taken in the opening sentence of this paragraph, namely, that the congregation takes its cue from the pulpit. The Rev. Parsons, the minister of the Church of Byfield, Newbury, was the owner of two or three slaves. For keeping the slaves he was violently attacked by Deacon Benjamin Coleman of his congregation in 1774. Whereupon the church turned Deacon Coleman out, scratched his name from the membership list, and deprived him of taking communion. The last example is that of Jonathan Edwards. Let us offer no comment suffice it to say that when the great preacher died he left a slave boy among his property. Where the church and the greatest in the church, from Cotton Mather to Jonathan Edwards, owned slaves, we may say without exaggeration that slavery was at least in vogue in the state.

Yet one more agent is required to silence those who rest their case upon the legal phase of the question, upon the statute book. Let us inquire, therefore, what the law courts were doing while the little town were freeing, selling, and giving away Negroes, newspapers were advertising them, and the churches were backing their ministers in keeping them.

Custom was doing its work rapidly enough. It is true that slavery was sanctioned first by the Crown and by the Governor appointed by the Crown. The "Code of Fundamentals," passed according to the urgent wish of the people in 1641, four years after the war with the Indians began, clearly manifest where the early statutes placed slavery. Under "Liberties of Foreigners and Strangers"

we put our finger on the following law: "here shall never be any bond slavery, villanage or captivity amongst us unless *it be lawful captives taken in just wars*, and such strangers as willingly sell themselves, *or are sold to us!*". You would go a long way to find a statute more comprehensive in its grants. He who phrased the "Codes" had an eye to the Indians and negroes when he mentioned "just war" and "are sold to us." Mark, this was in 1641. Further, the law was never expressly repealed. Based on the Mosaic Code, it is an absolute recognition of slavery as a legitimate statute. Leaving the general law, let us consider a few individual cases. The Court of Essex decided in 1796 that a Negro girl born in Wenham in 1759, as the property of Emerson, was Emerson's bond slave from 1765 until she was set free in 1776 by Emerson. There was a case in Connecticut in which the court declared that such persons as are children of Negro bondwomen are born in like condition, nor can there be any precedent in this government or any of her majesty's plantations produced to the contrary! Again, the negroes themselves, in a petition in 1777 for freedom, prayed that their children might not be held as slaves after they arrived at the age of twenty-one years. In 1768 occurred a case of a Negro suing for his freedom. It was Newport against Billing. The court decided that Newport was "not a freeman, but the property of his said master."

And so the people at large, the church, the journals, and the courts, setting out with two slaves under their eyes in 1637, and reaching a maximum of 4,849 in

1754, may fairly be said to have brought slavery in vogue. I have gone thus into details because there are many doubts as to whether there was really slavery in

the state or not or whether there were not simply a few wealthy families in Brookline and Boston concerned in it.

(To Be Continued.)

Causation of the Disease---Divorce

By LOUISE

"Honor and shame from no conditions rise,
Act well your part there, the honor lies."
—POPE.

We read so much about what people claim is the remedy for the disease, many claimants, too, are seeking the cause, and find it at the altar. Now, statistics show us that divorces are alarmingly on the increase, like every serious disease we must get to the root of the evil and find the germ; in this case we find it important to go back and look after the soil—"Motherhood," where the germs find lodgment. Therefore, we may safely start with it as our first step to overcome the disease—Divorce.

If motherhood was more thoughtfully looked into, studied carefully, and developed, the soil of the child would be enriched both mentally and physically. Parents should from the birth of the baby watch its growth, study and train it, as you would a vine or flower through childhood; then, when maturity was reached there would be no lodging germs of divorce; which are:—selfishness, egotism, and inconsiderateness; but, the

rooting out of the evil means continual work and action, since purity and activity go hand in hand, the results will be like a pure inflowing stream into a pool of stagnant water. The continual sending into the child mentally and physically of all that is good and pure to wash out any stagnation; thus, properly trained children make good men and women, who are better prepared to avoid another of the divorce germs, hasty marriages.

Hasty marriages if contracted will result in the speedy climax of the disease; therefore, much time and consultation between parents and children should be as seriously given at this stage as if you were preparing to have the house renovated; for no matter how much you admire some certain papers or decorations you are careful that all the colors blend, and are in perfect harmony with all the furnishings. These hasty marriages would not be so numerous if parents would become more the confidential chums of their children, taking them to places of interest and amusement as far as their means allow, and making the home a pleasant world with the privi-

lege from childhood up of the companionship of their equals at home. I feel safe in saying that "All marriages would not occur until children and parents used observation and consulted beyond the attracting point of the belle or beau ideal," for the universal laws of happy marriages are assured when dispositions, feelings, tastes and temperaments are found to harmonize, but this requires a little time, meanwhile if the love is all fancy and has little strength it will be cured by personal contact with the object or, as told by Ovid two thousand years ago to his readers who wished to cure themselves, "to flee the capital, to travel, hunt or till the soil," and as Coleridge says, "Love is a local anquish, I'm fifty miles away and not half so miserable," but La Rochefourcauld partly hit upon the truth when he said that "Ab-

sence destroys weak passions, but increases strong ones, as the wind extinguishes the candle but blows up the fire." Thus we are led to the altar, then, after a few years of marital happiness nine out of every ten couples will find the opportunities and temptations in the germs of the disease—Divorce, if they choose to consider them but, having been well trained from youth not to encourage any momentary flame with frequent association, the mere incident of the magnetic attraction will pass and be forgotten in a brief period of time with the exercise of a little self-control kept cultivated, for the personal responsibility you feel regarding the life, happiness and position of your husband or wife, and the beauty and sacredness of the marriage tie will be retained and the disease—"Divorce"—conquered.

THE BOYS OF '61

This is their day! At tap of drums
They gather on the street;
Some gray of locks, some dim of eye,
Some faltering of feet.
Yet young in love of Freedom's cause,
Their hope and courage high,
As when, at boom of Sumters' guns,
They marched—to do or die.

They come; not now in flush of
strength,
Youths active, ardent, tall,
As when, that Spring so long ago,
They answered Lincoln's call.
Their ranks are broken; day by day
They're missed, those comrades won
On field, in trench, in prison pen,
Their earthly service done.

This is their day! The land they saved
Recounts each val'rous deed.
Love strews the graves of hero dead
With flowers from hill and mead.
Columbia, grateful, pensive, proud,
Pays homage to each son:
Endows each with immortal youth—
Her Boys of '61!

—Ella A. Fanning in New York Times.

A Southerner, Honest, But Ignorant

One must go back to the days of Sumner and of Lincoln to find a statement of the Negro's case the equal of the following from the *Chicago Public*, written in response to a letter from a Southern correspondent—of a type honest but ignorant—this great organ of pure democracy overwhelms in logic, masterful and incisive, the doubts of the South as to the equal manhood of the Negro. Who has seen a finer, a more human appreciation of the feelings of the Negro? Who could ask for an answer more illuminating, more effective? What Negro can ask for a champion more valiant and unselfish in his defense? The Southerner, honestly and ignorantly enough, is prejudiced and even now admits his little knowledge of the Negro. Led blindfolded by florid bourbon essayists into doubting if the Negro has a soul, into doubting the wisdom of training for the Negro, he protests the superior friendship of Southern white men of his type for the Negro. May the good Lord deliver the Negro from such friends! But the ignorant man has gone to the proper source for enlightenment, and we trust that the effort in response has not been in vain, but will be seed sown on good ground to reproduce themselves a million fold. To every Negro reading this great, indeed, will be the relief from the sordid grovelings and trucklings of too large a part of the American press. May the *Public* increase its influence, South and North, a thousand fold. May it live undiminished in vigor and righteousness a thousand years, till the last vestige of race injustice in this democracy shall have been wiped away.—EDITOR.

A CERTAIN ATTITUDE TOWARD THE NEGRO.

We shall embody in this editorial a letter on the Negro question which for some weeks we have withheld from publication. At first we thought of publishing it without comment, as an expression from "the other side." But when we considered the pain it might give to a race of people whose history and present position demand from every truly chivalrous person of the dominant race the utmost care to shield them from affront, we hesitated. Yet the letter is from a man in the South who writes in good faith, and with no more offense than is necessarily involved in his honest opinion, and whose opinion is largely that of the dominant race at the South—and

indeed at the North also. It has seemed to us better, therefore, that this expression from "the other side," which though blunt is neither malicious nor savage, should appear in our columns even at the risk of pain to sensitive minds. We withhold the writer's name. Its publication could neither add to nor minimize the force of the letter, and we have no desire to appear in any way as personal in the comments we are about to make. They are wholly impersonal and free from any but the kindest feeling. Enough to say that the letter is absolutely genuine.

It is as follows:

"You are doing fine work for true democracy, but I can't agree with your

ideas about the Negro. You assume in all arguments on the subject that the only difference between a Teuton and a Negro is the color of his skin. A greater mistake could not be made. The two races differ: in mind, heart, and (many able writers believe) in soul as well. One of the great Northern medical magazines recently said that it would require 25,000 years to develop the Negro up to the average standard of the Teuton at the present time. This on the assumption that the Negro has the same natural attributes as the Teuton. If the Negro is only a higher development of the simian tribe, as great and good and able men now hold, 25,000 years would utterly fail to produce a Lee or a Lincoln. I suggest that in writing your editorials on the Negro, you remember the radical and utterly irreconcilable differences of opinion on the question.

"The Negro has no friends in this Union so valuable to him as the average good man in the South. No others understand him so well, or will stand for him so firmly in his true needs, and give him intelligent sympathy based on a true knowledge of his nature. Thousands in the North will call him "Mr.," give money for his education, and yet wont employ him. He is repulsive to them. The Northerner wont have any business relations with him. All this is cruel and absurd. The Southerner will compel him to stay in his place, doubt the wisdom of educating him, and yet help him every time when truly the Negro needs help. Now, we hold our plan infinitely better for the Negro than the Northern plan.

"Speaking for myself, I am an "agnos-

tic" as to whether the Negro has a soul. I truly feel that I don't know. Splendid people of the South in constant contact with the Negro say he's a natural thief and no exceptions. About this I can't say. I haven't had enough to do with him to decide for myself. They also say there's no virtue among the females, and no respect among the males for virtue. You know only too well, if this be true, that no such race can ever rise high in the scale of civilization.

"If you have time and disposition, an answer from you on the point I have stated about the Negro, as I understand him, will be greatly appreciated. No one loves true democracy more than I, and I heartily encourage you in your great work."

A statement so ingenuous ought to be its own answer. But some of the human race have always fostered their sense of superiority by degrading others and, as Guizot somewhere says, they are not satisfied with the mere power to do so, but want to convince themselves somehow that it is right. Captain Marryatt satirized this characteristic when in "Midshipman Easy" he gave the young "leveller" a convert in the person of the ship's cook, the most menial hand on board, and reconverted the cook from his equality theory by having the captain hire a scullion, a grade of hand still lower. It is a characteristic which finds historical expression among all peoples, in all times, and with reference to a great variety of standards. Every ten-penny James has had his nine-penny Jims. All races and all classes have experienced the hardships of this selfish attitude of their

"superiors"—Saxon and Jew, scholar and peasant, white laborer as well as black. It expresses itself even by the standard of sex. When men protest tender regard for women while denying them civil equality, they draw a line of inferiority that differs from our correspondent's only as the harem differs from the cotton field. In the one case the "inferior" creature is a pet for the "superior," and in the other his servant. He may be the protecting lover of the one and the condescending friend of the other, but from the elevation of his "superior" intelligence he commands them to stay in their place. The quality of this love and this friendship is such that he holds the woman as "a little dearer than his horse," the servant as "somewhat better than his dog." "Religion" has usually furnished the ethical justification. It is now more commonly furnished by "science." Our correspondent falls back upon both.

As for the Negro's identity with the human race, who has yet been able to distinguish any peculiarity in the life blood that courses through his body? As for his soul, the revolting history of Negro slavery amply testifies that the white man has less reason for doubting the Negro's than the Negro has for doubting the white man's. The white man understands the Negro! It is not true that the average white man of the South (or of the North either, for that matter) understands him. No man can understand another man unless he associates with him upon the basis of equal rights. The Southern white man doubtless understands the Negro slave, the Negro serf,

the Negro menial, the cringing creatures that white men have made of Negroes, but it is simply as slave or serf or menial; he does not understand the Negro man. Negro nature (in contradistinction to slave nature of whatever race or color), the domineering white man does not understand, and he never can until he shall have acknowledged it to be identical with human nature.

Quincy Ewing, himself a Southerner of many generations, has answered our correspondent at every angle, in the *Atlantic Monthly* for March, and we leave him and those who hold with him to fight it out with Mr. Ewing. It seems appropriate, however, to say that in considering the pain which our correspondent's letter might give to Negroes, we must not ignore the pain it ought to give to those good people for whom and to the very section for which he especially speaks. Could there be a more terrific indictment of the intelligent and moral South? We are well aware that some empiricists have contended for the non-human status of the Negro. We are also aware that an illiterate class now furnishes adherents to the same doctrine, for we have seen that monstrosity of bookmaking—"The Negro a Beast," put out by a St. Louis house. Disinherited whites might hold such views of a distinct race with whom they are in a life and death labor struggle, without other blame than would imply pity. But the case would be far different should we attribute such views to that intelligent, able and conscientious class in the South who themselves, or their progenitors, have held the Negro in bondage, and who now

live upon the Negro's underpaid labor, as the plutocracy of the North live upon the underpaid labor of both whites and blacks. Think of the crimes against persons and civilization which our correspondent's suggestions proclaim! Can we conceive of an intelligent group of the Anglo-Saxon race as having taken a domesticated group of soulless and unmoral animals into the bosom of their families, and as putting their babes into their arms to rear? Can we conceive of them as leaving their children of both sexes in the care of these talking "simians"? More monstrous still, can we think of them as raising up a mixed race, half beast and half human? No crime against civilization could be more horrible. Yet this is the crime our correspondent charges against his own Southland. Not alone is the suggestion that they are mere animals an intolerable aspersion upon a race of affectionate, faithful and intelligent people whom our race has grossly wronged; but the necessary corollary makes the suggestion, under the indisputable circumstances, a hideous libel upon our own race as well.

In what we have said, there is no sectional spirit. Our correspondent is right in charging the white North with equal or greater cruelty to individual Negroes than the South inflicts. He is right in his contrast of North with South in their

treatment of the Negro; for most white men of the South do treat individual Negroes who "know their place," better than most white men of the North treat individual Negroes whether they "know their place" or not. The question is no sectional question; it is a man question. The real difference between the North and the South is one not of sentiment but of expression. It is analogous to the difference in an individual between covetousness and theft, or the adultery of the New Testament and that of the Old. The white North is pretty much at one with the white South in unbrotherly sentiment toward the Negro; but the North cloaks the sentiment in fine phrases, whereas the South expresses it without reserve. The South thereby reveals to both sections the essential ugliness of the sentiment they harbor in common. Let us hope that this revelation may bear repentant fruit. Let us hope that both sections, loathing the sentiment so revealed, will with one accord cast it out of our national life. Let us hope that the time is at hand when both the white North and the white South will be democratic enough to think of their black fellowmen in connection with the Declaration of Independence, and Christian enough to deal by them in accordance with the Golden Rule of the Nazarene.

The Call to Boley, Okla.

By CAUGHEY W. ROBERTS



BOLEY is the home of many establishments and various enterprises of the Negro. The thrift, progress and development of the citizens of this town form a conspicuous picture of the history of the Negro race since freedom. Boley is the largest Negro town in the United States. It has a population of over three thousand black souls. The glorious part of it all is, the officials and the citizenry both alike are black. In healthfulness and good water Boley has no superior. In natural appointments, too, one of the prettiest little towns in America is Boley.

The remarkable progress and prosperity of Boley are due to three things above all others: to the efforts of Mr. T. M. Hanes, the founder of the town; the rich surrounding farm land; and the location, designed by nature ages ago, but found by man a decade or so ago.

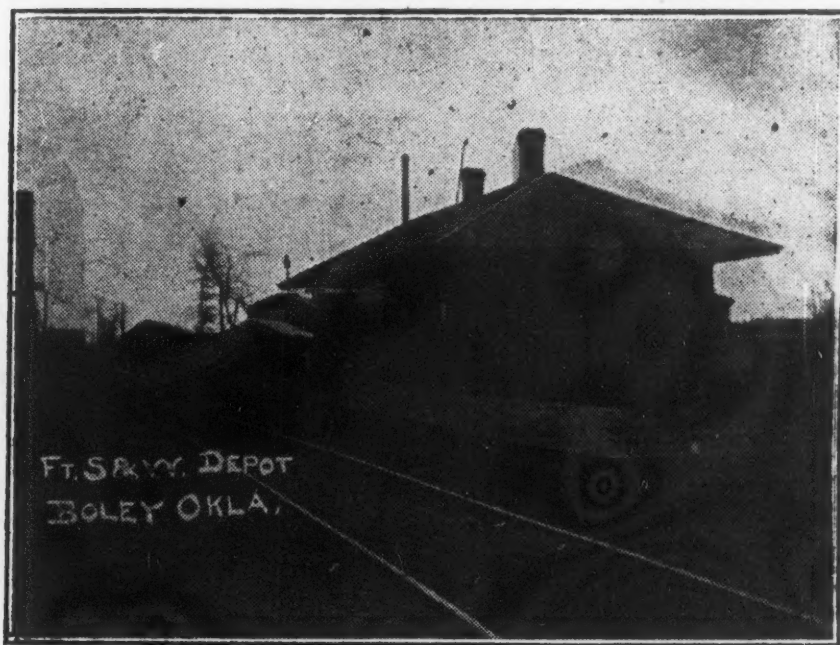
The colored people from the different states are constantly moving in, buying the whites out, thus giving them ample room to spread, and to-day not a white man is living within six miles of the town. We Boleyites enjoy, as one writer has said: "The liberty, which is one of the most precious gifts that heaven gave to man; with it nought can be compared; neither the treasures which the earth contains nor the sea hides; for lib-

erty, as well as for honor, one may and ought to venture in life."

The loyal citizens of this town did not settle here particularly because they hated the white man and the stronger race, but they came here to demonstrate to the Caucasian and to the world what the colored man is capable of doing. They shake hands with agents and drummers representing firms all over Oklahoma, Missouri and Kansas, and from cities as far distant as Chicago. Hence white people are not strangers to the



CAUGHEY W. ROBERTS



Negroes of Boley. For, indeed, also, a good trade from the white farmers is given them.

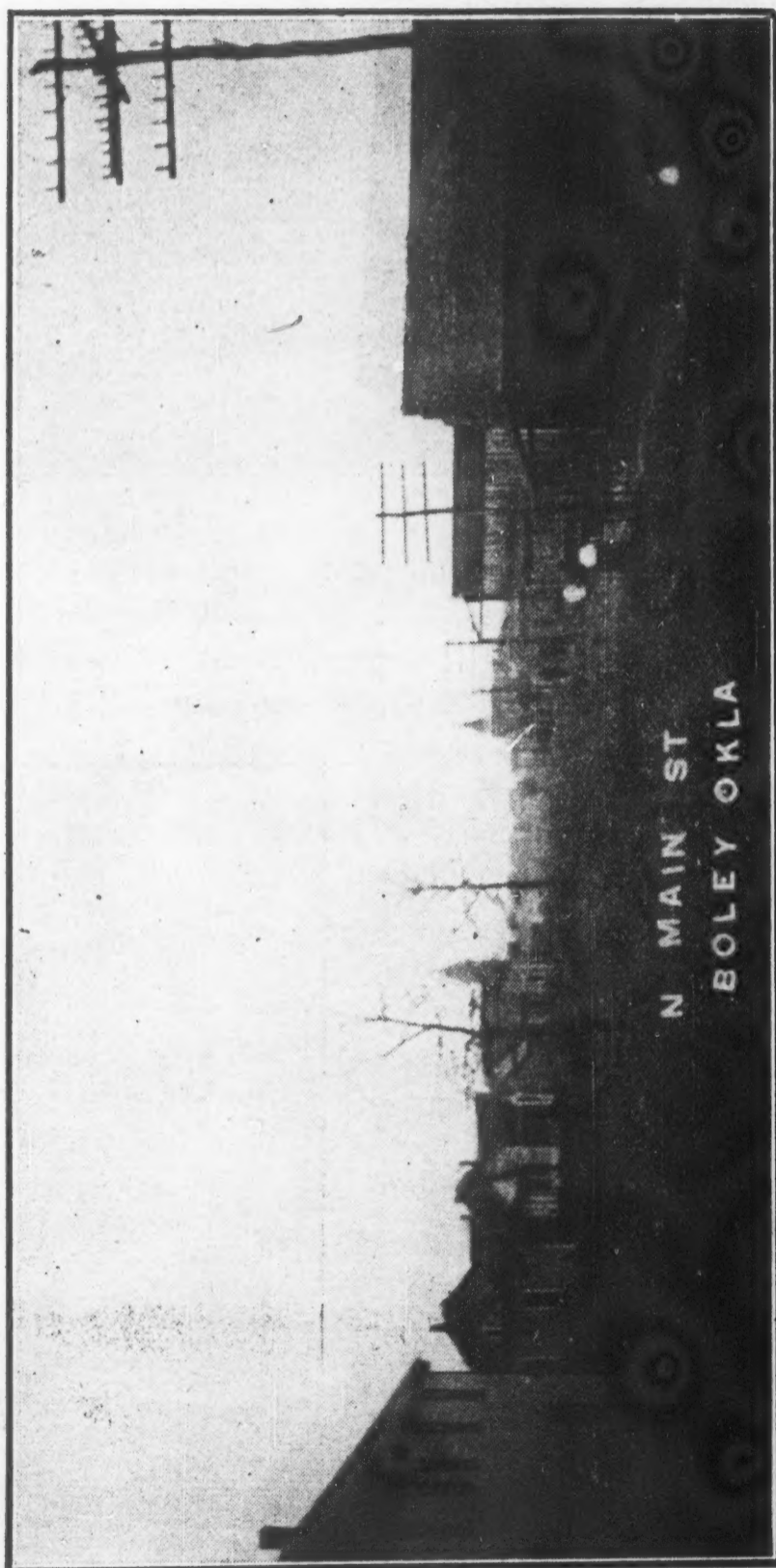
It is a great question nowadays how to make money. To make money quick one has to invest in a growing town and come up with it. Hence, there is no better place in the new state of Oklahoma for the colored man to invest his money than in the new Negro town of Boley. Little over four years ago Mr. T. M. Hanes lived in a dugout; to-day he lives in a magnificent home furnished with all the luxury of modern invention. He is also a banker and does an immense business. What Mr. Hanes has done others with capital enough can do more in and around Boley. We need now that more men should come to Boley who have money. We have plenty of young and old people of the working class to back any kind of enterprise. In the fall of the year as many as a hundred a day come; all the hotels and room houses being filled to overflowing. Our faithful

agents then resort to filling the school houses and churches until the visiting prospectors are located.

Boley is 97 miles West of Muskogee,

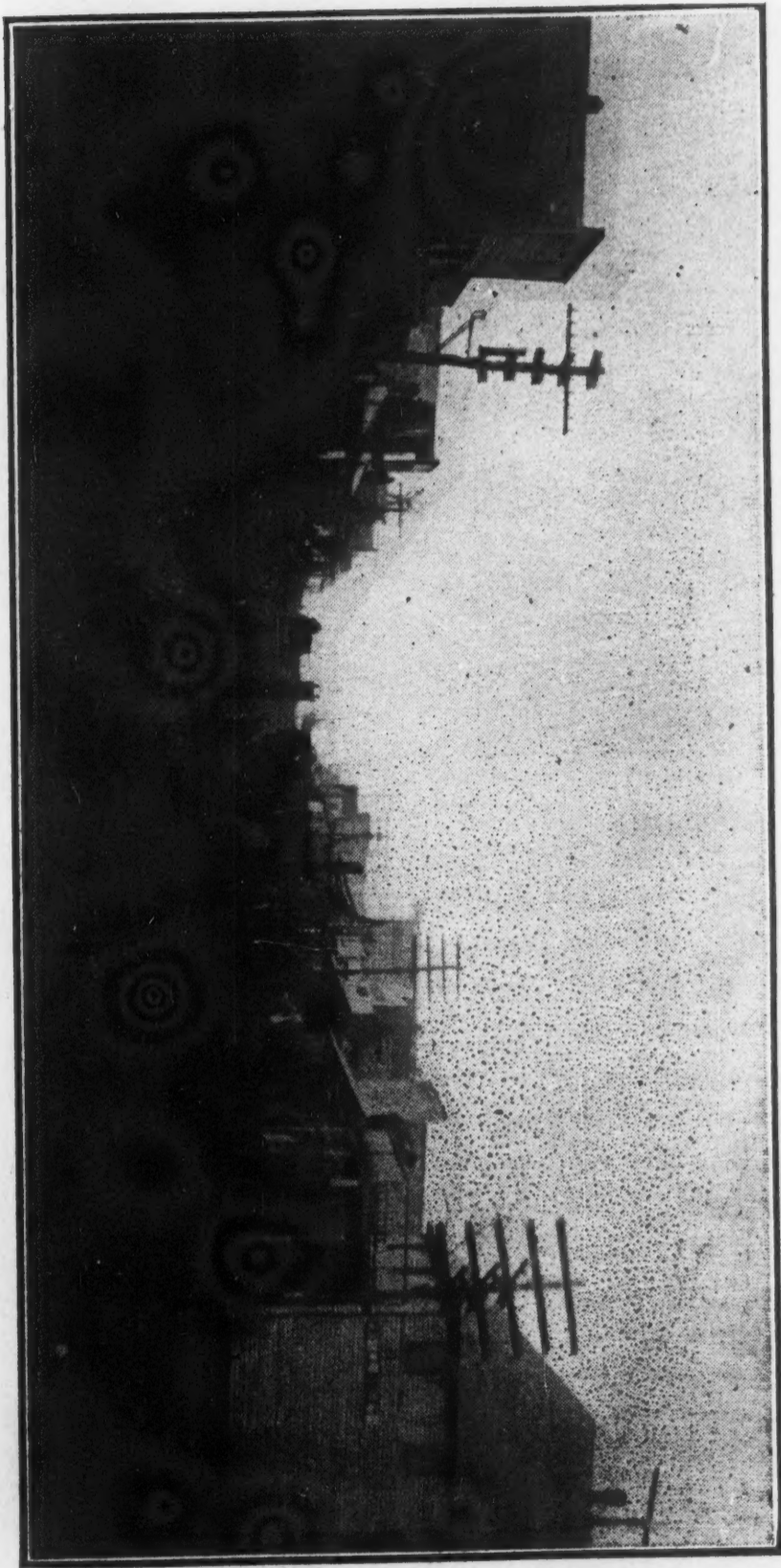


T. M. HANES
FOUNDER OF BOLEY, OKLAHOMA.



N MAIN ST
BOLEY OKLA

MAIN STREET, BOLEY, OKLA., LOOKING NORTH FROM THE DEPOT.





J. L. DOLPHIN

72 miles East of Guthrie on the Fort Smith and Western Railway. Three miles south of Boley is a rapid little river. In places it is only sixty feet wide; in others it is three or four hundred feet wide. It has small water falls, and the falls of this splendid water if curbed properly with dams would furnish power not unlike the Merrimac River in the state of New Hampshire. Factories and mills can be built; hence, it is again another opportunity we can show to the world what we can do as manufacturers and in commerce. We here can and should be known like the people of the Flemish cities Ghent and Bruges, which were known for good cloth. Among other enterprises which could be established and be made paying propositions

are an up-to-date department store, a wholesale house, an oil mill, a broom factory, a canning factory, a cigar factory, and a good brick yard. The soil in Oklahoma and around Boley will grow nearly all the agricultural products—e. g., wheat, corn, white and sweet potatoes, cane, broom straw, onions, cotton, and others. Not any plant need to be fertilized in Oklahoma.

A little over four years ago the town site of Boley was a forest. To-day she boasts of its two gins, which rolled 3,044 bales of cotton from the presses last season; two saw mills, two grist mills, two drug stores, three millinery shops, one jewelry shop, one art studio, one bottling works, one bakery, two hotels, five eating houses, two hardware stores, three dry goods stores, two lumber yards, thirty



I. L. ROBERTS



grocery stores, one telephone exchange, one newspaper and printing plant, one concrete stone factory, four schools, while \$20,000 worth of bonds have been voted to build new school houses; five churches, two banks, and six physicians.

Two years ago the colored people around and of Boley did not do their trading with the business houses of the town. They would go to the white towns to buy, Prague and Okemah. They have more pride about them now, and, too, men have come in with money since then, carrying large enough stocks to cater to their wants. Two men or houses we are proud of that have done much to bring the trade back to Boley. The first is the Lewis Dolphin & Son Company, dealers in dry goods, shoes and millinery. They also run a mammoth farm and carry a large number of un-moneyed farmers. "Honesty in business pay a sure dividend, and those establishments conducted upon principles of unflinching integrity, fair dealing, and rea-

sonable prices are certain to advance in public favor." Such has been the experience of Lewis Dolphin & Son.

The second is another up-to-date business that people on coming to Boley would be surprised to see. It is that of Mr. T. L. Woods, dealer in shoes and footware, gentlemen's furnishing goods. He caters to all who appreciate first-class goods at rock-bottom prices. Mr. Woods is planning to do a great business this fall. He is enlarging his stock of goods every month, which will aggregate \$20,000. He is also interested in organizing a mercantile company to carry the farmers every year who come in every fall and run short of money to support themselves.

This, in brief, is the striving and the beginning of Boley—a Negro town destined, like Mound Bayou, to prove the Negroes' capacity when alone to rise to the full stature of American citizenship.

The farm lands, free and unencumbered, can be bought for ten or twenty

dollars per acre. If any one does not care to buy the land there are a large number of raw leases which may be obtained for from three to five years at twenty-five cents per acre. There is, also,

plenty of land that any one can rent for two or three dollars per acre, which will yield one-half to two bales of cotton per acre, or from seventy-five to one hundred bushels of corn per acre.

The Cosmopolitan Mutual Casualty Company of St. Paul, Minn.

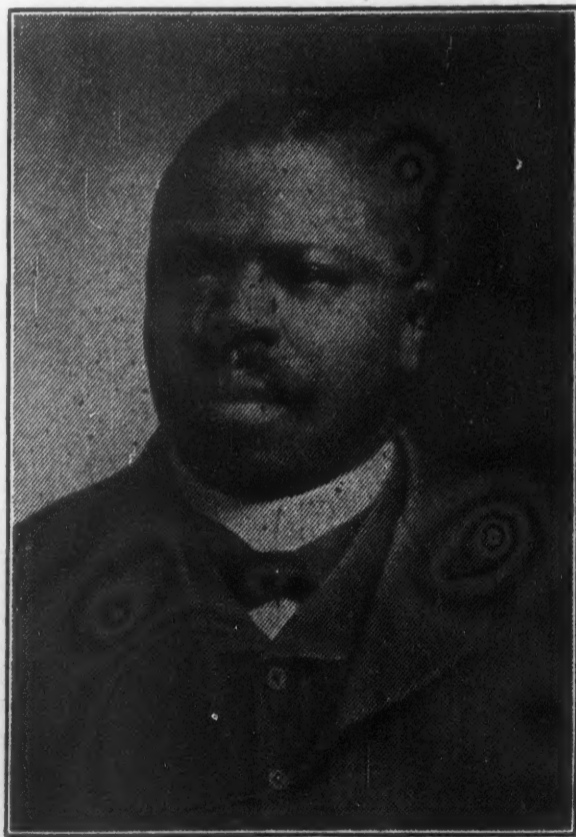
By MAYMIE GERALDINE WILLIAMS.

Owing to the fact that many of the white accident companies were discriminating against the Negro, and seeing the vast amount of good a Negro company in this community could accomplish, Mr. Joseph S. Strong conceived the idea of starting a mutual company, and, with the co-operation of Mr. Thomas R. Morgan, conferred with Attorney W. T. Francis, who thought the idea plausible. The would-be pessimists tried to dishearten them, but the Cosmopolitan Casualty Company was organized on the co-operative and mutual plan, in May, 1905, and commenced business in October of the same year with the following incorporators: Joseph S. Strong, Thomas R. Morgan, W. T. Francis, Jas. H. Dunn, J. Q. Adams, H. F. McIntyre, J. H. Charleston, P. E. Reid, and J. Edgar Murphy, with the assistance of forty-four promoters, consisting of some of the best Negro citizens in St. Paul.

No company has done more than The Cosmopolitan Mutual Casualty Company considering the up-hill work it has had to undergo. The company pays from \$20

to \$60 per month for accident, \$40 per month for sickness, and \$100 for death whether natural or accidental.

The officers are all responsible and race-loving men, and the company is not



MR. JOSEPH H. STRONG
President and Manager.

operated for the gain of a few people, but for the benefit of the policy holders.

The most valuable feature of this insurance is that it gives each policy holder a free medical certificate, which entitles the holder to the professional services of the company's physician. Dr. V. D. Turner, a graduate of Meharry Medical College, Nashville, Tenn, is the medical director. He is a conscientious worker for the company, and looks after its members as carefully as if he was receiving \$3.00 a visit.

Mr. Thomas R. Morgan, Secretary of the company, is also the local agent. He states that the outlook of the company is encouraging, and that in the course of a few years they will be able to employ quite a number of our young people.

Owing to the hustling qualities of Mr. Morgan, he has been able to capture a vast amount of the railroad porters' and waiters' insurance.

The Company is under the supervision of the state insurance commissioner and his actuaries examine the books of the company yearly for the protection of the policy holders. It has a reserve fund of ten (10) cents on each dollar paid in, deposited with the insurance commissioner. This reserve fund cannot be spent, but when a sufficient amount has been accumulated it can be invested for the benefit of the policy holders. Within the course of a few years they hope to erect a nice building.

This company is also the first and only Negro Insurance Company in the Northwest.

ALMOST

I can faintly see him now,
As he bursts onto the stage;
I can almost see him bow
As the music strikes the play.
I hear again the song
He sang so loud and strong;
From his heart he sang it seemed:
"Oh, Say, Wouldn't It Be a Dream?"..

I can almost see him now,
Ent'ring there the golden gate;
Looking forth from blissful eyes
Mid the splendor of the skies;
List'ning to ecstatic strains,
Walking e'er the golden main.
Thus his eyes eternal gleam:
"Oh, Say, Wouldn't That Be a Dream?"

I am conscious of his look,
Beaming both on you and me;
I can faintly hear him say:
From earth's trouble I am free;
Sorrow and dull care are past
Life's long journey's end at last;
I am close by Father's side,
In His mansion 'yond the skies.

EDITOR'S NOTE.—The above poem was written and dedicated to the late Ernest Hogan by Estelle P. Hart.

A Young Negro Poetess



THE subject of this sketch, Miss Ethel Louise Theo. Glenn, was the lucky child—the seventh; born in a lucky month, February—on a lucky day—the tenth. In spite of all this luck, she had to experience some of the things that only the poor can know—the colored poor at that.

When a babe she was strangely quiet, not ever needing a nurse, baby carriage or rattle. This lamb-like demeanor may have been due to the delicacy of her constitution at that time, for when older and stronger she was well known as a “bunch of mischief.” At the age of seven Miss Glenn attracted attention through her keen intellect and thoughtful meditations. She was saintly in deportment until she reached her eleventh year, when her attention was given to playing all manner of tricks. There is no doubt that Miss Glenn is “Jillie” in the book written by her entitled “Two Terrors.”

Miss Glenn has a keen sense of humor mixed with a bit of sarcasm. She thinks deeper than some gray heads of known wisdom. Being the baby and as yet an amateur of life, Dame Experience has yet to make this young girl more sympathetic and less conservative. That she is an artist was shown early in life, when she fashioned pieces of art out of mere trash. That she is a poetess can be seen in her first poetic works, “ABouquet of Poems.” She inherited this artistic nat-

ure from her mother, who was also a poetess of religious verse.

Especially noticeable is the strength of this young girl's friendship, which is of a tenacious nature. When Roosevelt passed through Montgomery, Ala., Miss Glenn was chosen by her school to present the then President of the United States a lovely bouquet of American Beauties. Roosevelt had ascended the rostrum; the little negro girl, almost mashed by the crowd, stood near by with the roses in hand. Suddenly there was a slight stir out of the ordinary—some one near her had fainted. The girl learned



MISS ETHEL LOUISE THEO. GLENN

it was one of the teachers and a friend of hers. "Let me go for a doctor," she asked. "Two have already gone for one," some one answered. "But they're too slow," the girl replied, leaving her position near the stand and letting the flowers get crushed by the crowd. "But," said a fellow near by, "if you go who'll give Roosevelt the flowers?" The girl was already nervous and became vexed as she answered curtly: "Why, you, sir, since it seems easier for you to do that than to go get a physician for this lady."

At the age of eighteen Miss Glenn graduated from the State Normal School of Montgomery, Ala.—the Valedictorian. Her oration for that occasion, "Paul Lawrence Dunbar," still attracts much attention of great thinkers. While the Valedictory was a beautiful poem of merit, Miss Glenn is not only an artist of the pen in poetry, but also in prose. When asked once how she managed to keep always at the head, she replied: "I simply can't help it. There's so much more room at the top, and it's the only place at which an ambitious person can find partial satisfaction."

This seems to have been her strong belief in everything she undertook and at every place she went. The two years following her Normal graduation were spent in Fisk College, where she won the hearts of all who came in contact with her. To enumerate all the distinctions would be tiring. She became a leader in the most exclusive College Clubs, was a member or officer of every worthy concern the College afforded, and was the star guard of the Young Ladies' Basket Ball Team. During her two years at

Fisk there was no Tennis Tournament for the ladies. The title of Champion was bestowed upon Miss Glenn unanimously, for none dared challenge her. Even a two-to-one game could not be gotten up.

Miss Glenn is a strong advocator of religious works. She has ever been known to be of spotless character and of forceful, Christian inclinations. For a girl her ideas of good, beauty and truth are almost strange at this age and time, when most misses withdrawing from their teens have few thoughts for anything but passing pleasures. Far be it from the writer to say this girl of romantic eyes and rosebud mouth has no such thoughts, for she is said to have been of a popular, standing couple of Fisk Society. But her estimation of the real, lasting value of all things is incomprehensible to many of older years.

On account of her delicate constitution, Miss Glenn was taken out of boarding school after two promising years at Fisk. She entered Howard as a special the following year. The joke goes that she forgot her mission and registered as a full-fledged College girl. She was immediately sent for to administer to a sick mother, who recuperated as soon as Miss Glenn arrived. The girl grew despondent, and thus began "Pour Prendre Conge," the challenge poem to "My Isle of Love." The former is of truth, the latter of love, and both of great soul. Miss Glenn has been a writer of poetry since a mere child. As yet she writes impetuously, but she is young, and with age comes patience and experience. As

yet this young poetess has to be unmercifully sacrificed upon the altar of ignorant criticism, but she is brave as she is

good, and will ever be what she is—a soul poetess, a poetess of love, beauty and truth.
A FRIEND.

Jacob Brenner's Rare Friendship

In the midst of the prejudices which discriminate in limitations and in denials of rights, privileges and opportunities which the Negro should fully possess and enjoy, it is a pleasure to know through photographs and biographies those who encourage him in his struggle for his equal share of the common heritage of every American citizen.

When discouragements like night darken his way and deepen the darkness into despair, his friends, like star lights from the darkened skies, give cheer and hope, and he presses forward, achieving and accomplishing to the wonder of the civilized world and the admiration of many.

The Negro, though wrongfully pressed on every side, apparently is not alone. He has many friends throughout the hostile multitude who are not ashamed nor lack the courage to speak and to do for him as a man and as a citizen. These friends are among the country's foremost citizens, serving communities and the nation in positions of commanding influence, and are impregnable in their attitude toward him against the aggressive attack and siege of American prejudice.

In the noble catalogue of broad-minded and liberal-spirited Americans who have

been sentries of his rights under the Constitution, and of the opportunities and considerations he merits in his development and endeavors, is the Hon. Jacob Brenner, Commissioner of Jurors of Brooklyn, N. Y.

In politics the colored Republicans of Brooklyn, N. Y., have found a square and fair, honest and manly political leader in him. During a political experience of thirty-two years, in which he grew to greater and greater political prominence and larger and larger political leadership, he has been steadfast in his convictions as to representation for the colored voters of the party and for political preferment for the deserving. There is no leader in Brooklyn who enjoys more fully the confidence of the Republican colored voters than he.

During his leadership two colored citizens in the persons of Mr. Mars and Fred R. Moore have been the standard bearers of the party in his Assembly District for members of the Legislature. And when colored men suffer abuse from the ruffians in a certain part of the district, which they do occasionally, he sees that the corners are promptly cleared of the toughs, and the vicinity amply policed. For some years he has entertained and distributed gifts to the children of his dis-



HON. JACOB BRENNER

strict on Christmas, regardless of race or color. He has succored many a man and home through a charity unobserved and as a benefactor unknown.

Judge Brenner was born in Brooklyn in the old Eighth Ward, which is now the Eighth Assembly District. He has never lived out of this section, and has been its political leader for twenty-eight years.

He was born of poor parentage, and had to leave the Public School when quite young. He was studious and loved to read. He entered an old law firm in

New York City, applied himself assiduously, and made the most of his opportunity. When he began the practice of law he was not long making his profession a success.

He has been counsel to the Police Board for two years; Magistrate six years; Commissioner of Jurors seven years, and Chairman of the Executive Committee of the Republican General Committee of Kings County eight years.

He can always be depended upon, for his word is his bond.

Negroes of Beautiful Bermuda

By J. M. HENDERSON

IT has been my good fortune to accompany Bishop W. B. Derrick, D. D., to Bermuda, the occasion being the holding of the Bermuda Annual Conference. The Bermudas are rapidly becoming Americanized. It is estimated that about nine thousand persons visited the islands during the past year. The majority come during the winter months, but this season hundreds are coming during the summer. The Quebec Steamship Company for years was the only line from the States, but recently another line was started and the round trip fare was cut to \$15. The result is just what would be expected; crowds have snapped up the bargain.

Bermuda has about seventeen thousand inhabitants, exclusive of soldiers and the navy. About twelve thousand of this number are persons called colored. Such a thing as a race conflict is unknown in Bermuda, but the races are absolutely separate in all social matters. Colored persons who belong to or who attend white churches sit apart, the schools are all separate, there is no point of social contact between the races, and yet the relations between the races are distinctly friendly and marked by mutual respect. Some of the leading business and professional gentlemen on the island are colored. It is very difficult

to secure any native Bermudian for menial service, for that reason the many large and thriving hotels import white waiters. There are a few colored men from the West Indies who are enterprising enough to own and drive carriages and who make a pretty good thing out of the tourists. When anyone goes to Bermuda he is sure to drive around. The roads are of coral and never are muddy nor dusty and are like velvet. Oleanders grow about like maple trees in the States, and many of the roads are bordered with the beautiful oleander trees and flowers. In some instances the roads are deep cuts made through coral hills from the frowning tops of which a profusion of vines and creepers and flowers crowd.

Bermuda has been famous for her onions, her lilies and her early vegetables, but some dashing Yankees down in Texas have found a way to grow an onion much like the Bermuda and have placed it in the market some cheaper than the Bermuda onion. For this reason the raising of onions has greatly declined in Bermuda. The Texas onion grows in a soil impregnated with iron and is greatly inferior to the delicate Bermuda product, but the Texas producers are as much more hardy than the Bermudian farmer, as are their onions, and they rush the market and have dis-

"A MAD TROPICAL LUXURY."



couraged the gentle Bermudian producer. The Bermudian is born among flowers and grows up among flowers, and with the song of birds and the music of the sea ever present, and becomes to be a simple, wholesome, gentle individual and is unfit for the fierce combats that men of the world wage for the dollars.

An enterprising Yankee owning an acre of ground in Bermuda could be independent. Crops are always growing, one after the other; no fire is made in the house except to cook. The flowers bloom the entire year, and the bees have an unceasing banquet. With Yankee enterprise the Bermudian fishermen could make fortunes.

Now a few words about the houses. The sea around Bermuda outside of the reef is six miles deep where soundings have been obtained. The coral does not build much more than two hundred feet below the sea level; it is, therefore, quite evident that the Bermudas are simply coral crowns upon about four hundred mountain peaks that jut up six miles and more from the bottom of the ocean. The soil is seldom more than three or four feet deep. When a person desires to build a house he has but to purchase a plot of ground, saw down in the coral and cut out building blocks, mash some of them up and slack lime and build his house. He needs wood only for rafters, frames and doors. When the house is completed it is whitewashed with coral lime and the sun soon bleaches it into a resemblance of marble. Think of hills and valleys dotted with white roofed and white walled houses embowered amidst lofty cedars, stately palms and a pro-

fusion, a mad tropical luxury of bushes, vines, creepers, oleanders and flowers beyond number. That is a Bermuda home. The houses are dry and always well ventilated. There is, perhaps, no untidy housekeeper in all of the Bermudas. There is no woman who is fretful and cross and peevish.

"Had ancient poets known this little spot,
These emerald isles, that ocean's bosom
dot,

Thessalian Temple, and Ansonian
bowers,

Tho' rich in pastures, and profuse in
flowers,

Had not appeared more beautiful and
fair,

Than these gay rocks and sea-beat islets
are."

Wages are not high, but all who desire employment can obtain it. Thousands of crates of celery are now being shipped, as celery is taking the place of onions in Bermuda's commerce. There is little of vim, skill or enterprise in the Bermudian farmer, and the slightest difficulty out of the ordinary causes him to give up. But under all circumstances the Bermudian is kind and cheerful. He will tell you of his troubles with a smile.

The Anglican Church claims all inhabitants who are not members of some one of the other churches. The A. M. E. Church, excepting the Roman Catholic, is the largest numerically in the island. The church at Hamilton is a splendid structure and has a large membership. I have never seen a congregation of the race which makes quite such a fine appearance. The ladies as a rule dress in white, the men are all neatly

attired and almost every one wears a flower. The people are very attentive and heartily take part in the services. Such a thing as shouting is entirely unknown.

The church has the tallest steeple of any church in the island. The grounds are luxuriant with flowers and trees and plants. Thus far no pastor has ever gone from Bermuda without having been paid his salary in full, but in one or two instances pastors have gone away owing merchants or others. In Bermuda the clergy is held in the highest possible esteem. The people seem scarcely able to realize that a minister could or would do what one or two are reputed to have done. The last place in this world for any but a pure-minded, pure-hearted, upright man to go as a minister is Bermuda. Corrupt men among the simple, kind and good people of the beautiful flower land would be a curse.

The pastor at Hamilton is about as well paid as the pastors of the leading A. M. E. churches of Philadelphia. The parsonage is a well-arranged house adjacent to the church. The Rev. A. J. Askew was for a time pastor at Hamilton, and conducted revival meetings which considerably increased the membership. He is very much loved by the people. He is said to have owned one of the swiftest buggy and saddle horses on the island. Bishop J. A. Johnson was once a pastor at Hamilton, and is very much esteemed. There are a number of other men now in America who have rendered splendid service in Bermuda. Bishop W. B. Derrick, D. D., is in Ber-

muda just about what President McKinley was at Canton. According to the British custom, a Bishop is ranked as a Lord, and is addressd as such. Being an American through and through, I found it impossible to conform to many of the customs of the country. When driving. I did learn to turn to the left, but it was only after several narrow escapes from accidents. The Bishop during his stay of more than three weeks was out each day and quite active in hospital work. Every portion of the islands was visited and in many of the churches meetings were held.

There are a number of quite well-to-do and refined families of the race in Bermuda. The parents who are able send their children to England or Canada to complete their education. The A. M. E. Church is the only church of the race in Bermuda. No person of color can possibly attend any of the other churches except as an inferior, who must accept separate seating. It is for this reason that many of the best people have little connection with any church. It is quite clear that if the A. M. E. Church is able to secure and maintain a succession of proper pastors the Bermuda church will become to be one of the most inviting fields of the entire connection.

It is rather surprising that scores of those who are able to take vacations do not visit Bermuda. The accommodations there are ample and of moderate price. Board and lodging with private families is very reasonable and inviting. The race relations in Bermuda are very likely prophetic of what will come at last



BERMUDA HOME OF "MARBLE"

in the States. The disposition manifested by Crum and later by Vernon is the disposition of the average colored person and more and more will be a requisite characteristic of those of the race who are allowed to hold places of prominence and influence. There are very few public men of the race anywhere in the world who are not subservient to the white man. When such men as Bishop Derrick, the late John M. Langston, Dr. Dan Williams and others of that type appear on the stage they are made the targets of the cringing class of time servers and find it very difficult to initiate and develop such activities among the people as would lead on to the spirit of manliness so strong pictured in an *Age* editorial commenting on Mr. Vernon.

In Bermuda Bishop Derrick is frequently invited to dine with the Governor and on shipboard among a list of passengers that crowded the ship there was no one more highly regarded and who was the object of more courtesy on every hand.

The conditions in Bermuda may, perhaps, be the most peaceful and perhaps it will be best for the races in America to at last come to just about such relations, but there are so many thousands of Americans touched with color who are real Americans and who will never

submit to such conditions. Perhaps the submissive portion of the race will drop into its place and the element of better type and higher spirit will force a way to its place. They do in Bermuda. There are gentlemen in Bermuda who are truly aristocrats; they possess culture, modest pride, good position and sterling independence.

However, it may be that the simple and gentle-minded man sitting on his donkey cart waiting for a job is happier than the Governor.

Among the very successful men of the island are merchants such as Mr. Darrell, Mr. Henry Robinson, Mr. Hill and others. Dr. Packworth is a physician of thorough training and is quite well fixed in this world's goods. He lives in a beautiful home, the front grounds being magnificent with flowers and the rear washed by the Atlantic. Mr. Charles Smith is one of Bermuda's foremost contractors. Dr. Cann is a man of public spirit, about the only prominent man of the race on the island who is public spirited. He has a large practice and bids fair to one day take such a place as was held by the late Mr. Jackson, who was a member of the Parliament and one of the strongest characters of his day.



Solid South, National Calamity

By HANNIS TAYLOR

The time is now when the Negro must come to a reasonable opinion as to the necessity of the incipient break-up of the solid South. The cogent reasons for the dissolution are frankly stated by that well-known Southern author, Hannis Taylor, in this article which recently appeared in the *North American Review*. We commend this to the earnest consideration of every thoughtful Negro. The solid South is not only a calamity to the Nation and to the South, as Mr. Taylor states, but to the Negro especially. In fact, a two-party government in the South means the political rebirth and salvation of the Negro. It cannot and it must not be at the price of his political death.—EDITOR.



R. TAFT, at the banquet given him in New York by the North Carolina Society on December 7th, said: "On the whole, then, the best public opinion of the North and the best public opinion of the South seem to be coming together in respect to all the economic and political questions growing out of present race conditions.

"The recent election has made it probable that I shall become more or less responsible for the policy of the next Presidential Administration, and I improve this opportunity to say that nothing would give me greater pride, because nothing would give me more claim to the gratitude of my fellow citizens, if I could so direct that policy in respect to the Southern States as to convince its intelligent citizens of the desire of the Administration to aid them in working out satisfactorily the serious problems before them, and of bringing them and their Northern fellow citizens closer and closer in sympathy and point of view."

In the light of such cordial and sym-

pathetic assurances from such a man, who can doubt that the South can rely as confidently upon his co-operation in the final solution of the grave problems before her, as she could rely upon the co-operation of any other statesman of any other party who might fill the Presidential office? Here we have the gist of the whole matter. The reason, the motive that prompted the organization of what is known as the Solid South has ceased to exist—as a sectional political combination it lost its *raison d'être* with the attainment of the end for which it was designed. The South is now free to work out her destiny and to look out for her real interests, untrammelled by a force that for a long time condemned her to political isolation.

The direct and practical purpose of this article is earnestly to maintain that the time has arrived for the South to end the attitude that isolates her politically from the rest of the Union, for the simple and conclusive reason that that attitude, once vitally necessary, has lost its right to be. The time has arrived for the South to emancipate herself from

the deadly one-party system which, while excluding her from political communion with the rest of the Union, at the same time strangles the political genius that was once the basis of her power. The time has arrived when the South must say to both of the great national parties that she is no longer a pocket-borough that belongs to either, but an open and unbiased field in which each, with equal opportunity for success, may struggle for the intellectual mastery of her people. Above all, the time has arrived when every Southern man, without being menaced by the banished spectre of the Negro question, must be permitted to be in the South, as is every man in the North, a Democrat or a Republican, according as his real convictions lead him one way or the other.

The Solid South has ceased to be of any value to anybody. The time has arrived when the dullest and most bigoted mind must perceive that political readjust and realignment are for the South an imperious necessity. The solidity of the South, on sectional lines, is a calamity to the nation as a whole, because it prevents the reincorporation of a section, once in revolt; in such a way as to wipe out the last vestiges of the Civil War. The solidity of the South, on sectional lines, is a calamity to the South herself: first, because it makes political success on that basis impossible; second, because it keeps her in the attitude of a conquered province, so far as the eligibility of her leading statesmen for the supreme offices is concerned; third, because it dwarfs her political genius through abnormal conditions that pre-

vent that kind of competition out of which her great men arose in the past. While the South still has many very able men at Washington, the comment is general that the one-party system is thinning their ranks every year.

The next eight years are to be vitally important in the economic history of the South. Her growing manufactures, her rapidly developing mineral resources, her swelling cotton crop are to be touched at many points not only by the internal legislation that will proceed from Congress, but by that far-reaching foreign policy that is extending our destiny beyond the limits of this hemisphere. The South stands in a special relation to the territorial expansion that followed the close of the Spanish-American war, and to the commercial expansion that now includes the Antilles and the States of Central and South America. In 1899, the imports from Latin-America were \$154,495,834; the exports, \$97,391,898—total, \$251,887,732. In 1907 the imports were \$316,496,576; the exports, \$237,840,676—total, \$554,337,252—an increase of \$302,449,520. No true Southern heart can fail to be gladdened by the sight, at Mobile and New Orleans, of the wharves crowded as they are with steamships, bearing among other things tropical fruits from the lands to the south of us. Often on a busy day the trains necessary at Mobile to transport such products to the West, if placed end to end, would be a mile long. To that growing prosperity by sea the building of the Panama Canal is giving a marked impetus. When, after completion, that vast enterprise

shall drop a dollar into the till at Boston, it will drop fifty into the tills at Mobile and New Orleans. When that new waterway is opened up to the Far East for Southern products peculiarly adapted to Oriental markets, the South will enter upon a fresh stage of progress whose possibilities can scarcely be estimated.

With that "great hereafter"—interlaced, as it now is, with the Panama Canal, the Philippines and Hawaiian Islands, and Alaska—the future of the South is more intimately bound up than that of any other part of the Union. As the visions of her statesmen widen, they will see by the light of self-interest, in the not far-distant future, that the South has a special concern in the possession and development of every island we now possess in the Pacific Ocean. With the possession and development of that Pacific world, including the building of the Panama Canal, the trained statesman who will soon assume the headship of the nation has had a long and honorable connection. As he is specially committed to the advancement of this line of foreign policy in which the South is vitally concerned, would it not be wisdom upon her part to extend to him her earnest co-operation, apart from and above all partisan considerations? Is it not a good time for the South to make a new departure along the lines of her real interests? If she is ever to regain in this Union the vantage-ground which she occupied at the beginning of our national life, it must be through such a development of her

material resources as will multiply her wealth and population.

When, in the Federal Convention of 1787, the struggle over the apportionment of representation was at its height, the larger or national States, with Virginia and South Carolina in the lead, vigorously opposed the equal representation in the Senate of the States as such. Underestimating the dynamic energy of freedom in producing wealth and attracting and retaining population, the South was deluded at the time in question by the belief that swarms of emigrants were about to throng every path to the southwest, bearing with them power and affluence. But population swept on the other way, until the result was that the equal representation of the States in the Senate, which the South had so earnestly opposed, became her last refuge. In the light of that great mistake, the South should now understand that, if swarms of emigrants are to be attracted to the Southwest, laden with power and affluence, all local influences must be removed that forbid the free exercise of political opinion. The man who comes from the West or from New England to Georgia, Alabama or Mississippi must be assured in advance that he may bring with him, free from all social pressure, his political opinions. Why, then, should not the sons of the South, "native and to the manor born," be permitted to enjoy the same privilege.

Excepting only Washington, the South's greatest gift to the Union was John Marshall, of Virginia, out of whose sane and practical construction of the

Constitution has arisen the jurisdiction now exercised by the Supreme Court of the United States. As one of his humblest disciples, the writer has from his youth up firmly rejected as illogical and harmful the opposite system of construction usually associated with the names of Jefferson and Calhoun. The one particular in which the writer has been able cordially to accept the distinctive views of Jefferson is that involved in his patriotic and far-sighted efforts as the founder of our existing system of territorial and commercial expansion. By the Louisiana Purchase—from his point of view an unconstitutional act—he assured our future greatness by doubling out domain; in his famous letter of October 24, 1823, in which he drafted the so-called "Monroe Doctrine," he said: "I candidly confess that I have ever looked on Cuba as the most interesting addition which could ever be made to our system

of States. The control which, with Florida Point, this island would give us over the Gulf of Mexico and the countries *and isthmus* bordering on it, as well as those whose waters flow into it would fill up the measure of our political well-being."

Among the more thoughtful men of the South, who make a systematic study of the science of government and diplomacy, there is a large and growing body who perfectly understand (1) that John Marshall's rational and practical system of constitutional construction is a necessary element in our national growth; (2) that the Jeffersonian idea of territorial and trade expansion is the key to the South's future development. That large and growing body will not permit itself to be forced much longer to profess allegiance to a set of extinct political theories by the spectre of a danger that has passed away.

Carnegie's Colored Heroes

By GEORGE E. VAUGHAN

On April 15, 1904, by deed of gift, Mr. Andrew Carnegie, the steel magnate, set aside the sum of five millions dollars for the purpose of recognizing in a suitable manner the heroic efforts of those persons whose vocation in life is other than that of life-saving. In his deed of trust Mr. Carnegie made no specifications as to whom such aid and medals should be given, but simply stated that

such should be given to "those following peaceful vocations, who have been injured in heroic effort to save human life," to place them "in somewhat better positions pecuniarily than before, until again able to work."

The Carnegie Hero Fund Commission reports, in its second publication, that of 3,219 acts of heroism, 246 awards have been made since the establishment of the

fund to and including January 31, 1909: 2,059 cases where awards were refused, and that 914 cases are pending. There were thirteen gold, one hundred and thirteen silver, and one hundred and twenty bronze medal awards, and \$164,941.54 given as pecuniary assistance to heroes and their dependents (including amounts paid on pension allowances), and \$124,462.06 to funds for the relief of the sufferers from disasters, such as those in mine, factory, and earthquake. At the date of publication the Commission was paying out annually \$16,320 as pecuniary awards.

Of the 246 granted cases, two cases were those in which a Negro was the hero:

John B. Hill, aged thirty-five, a colored coachman, in Atlanta, Georgia, on the first of December, 1905, rescued Florence Williams, a young colored woman, of twenty-one years, and Thomas S. Prescott, a white child, of six years, from a runaway. Hill was awarded a bronze medal and given \$500 to reimburse him for pecuniary loss sustained by injuries.

On June 23, 1906, George A. Grant, aged thirty-three, a colored teamster, at that time, made an effort to rescue Charles G. Campbell, forty-six years old, President of the American Painting and Decorating Company, and Charles A. Whipple, forty-eight years old, superintendent of building construction, from a runaway. The injuries received by his being kicked on the neck and run over by the vehicle resulted in Grant's death the second day after the accident. A silver medal and \$25 a month until she dies or remarries, with \$5 a month additional

for each of her four children until each reaches the age of sixteen, was awarded the widow of this hero. This case occurred in Groton, Connecticut.

There were of the 246 granted cases seven cases in which colored people were the benefactors of efforts of white people to save their lives, and one in which a colored person was rescued by a colored person:

1. On February 11, 1905, Sadie L. Crabbe, thirty-three years of age, and a housewife, died in an unsuccessful attempt to save a young colored man by the name of Ralph Young, a laborer, nineteen years old. Both Mrs. Crabbe and Young were carried off by the current to the Great Wicomico, in Southeast Maryland, the ice of which river she broke through in her effort to get Young out of a hole, and both were drowned. A bronze medal was awarded and \$2,000 in trust for her four children.

2. The first mentioned case under Negro Heroes, in which Florence Williams (colored) was rescued by John B. Hill (colored).

3. At Clayton, Alabama, February 15, 1906, Lochlin M. Winn, a physician, thirty years of age, saved William Miller, a Negro laborer, fifty-four years of age, from drowning. In this case three men, the two other men being white, were in a boat at night, which capsized at a distance of three hundred feet from the shore of a pond. One man of the three swam to within sixty feet of the shore, when he was rescued by the doctor, who became almost exhausted after he had swam the full distance to the

other men, and aided them to the shore. He was awarded a silver medal.

4. On March 7, 1907, Merrit L. Brown, a forty-two-year-old colored farmer, was saved by Clifford V. Graves, aged fifty, and a farmer, from an enraged bull at Versailles, Kentucky. Graves, to whom a bronze medal and \$700 to be applied to the liquidation of his debts was awarded, sustained a fractured rib and bruises all over the body in his attack upon the animal, which was finally chased away by his dog.

5. On June 29, 1907, Warren Finley (colored), a thirty-year-old laboring man, saved from being run over by a train at Waterloo, South Carolina, by James B. Goldman, who was awarded a silver medal and given \$1,000 toward the purchase of a farm.

6. Frank Omner, a thirty-seven-year-old foreman, died in his effort to save John Bevin, a Negro laboring man of fifty-eight years, from suffocation at the bottom of an eleven-foot sewer manhole in New Orleans, Louisiana, on October 22, 1907. Bevins was rescued later. The widow of Omner was awarded a silver medal and given \$2,000 to liquidate mortgage on her property, \$50 per month as

living expenses, and \$5 additional a month for each of her two children until each reaches the age of sixteen.

7. On September 8, 1908, Raymond A. May, a locomotive fireman, twenty-three years of age, rescued James L. Douglas, a two-year-old colored child, from the path of his train, which was going at the rate of thirty miles per hour, after applying brakes, by bracing himself in a kneeling position on the footrail and reaching forward with both hands and throwing the child from the track. May was awarded a bronze medal.

8. October 3, 1908, is the date of the last heroic act registered in which a silver medal and \$50 a month, until she dies or remarries, was awarded Mrs. Adolph Arnholdt, the widow of Adolph Arnholdt, a weaver, thirty-four years old, who died in his attempt to save an eight-year-old colored boy, at Philadelphia, Pennsylvania, from drowning in the Schuylkill River, fifty feet from the bank. Arnholdt and the lad, who grabbed the weaver around the neck, were drowned. An additional amount of \$5 a month was given the widow for her daughter until she reaches the age of sixteen.



Intermarriage and Natural Selection

By T. THOMAS FORTUNE



IN the reports which certain of the New York daily newspapers made of the sessions of the Conference for Negro Uplift, held in New York the beginning of June, undue emphasis was placed upon the fact that the conference was composed of white and black people, and that no effort to separate them was made in the seating of them. It was also stated with undue emphasis that intermarriage of the races was openly advocated.

I say that undue emphasis was placed upon these two points because whites and blacks have been associating together in this country since 1620—some times in light places and some times in very dark places—and they will keep on doing so until not a streak of black is left to indicate where the black line ends and the white line begins, and because no intermarriage of the races was subject of consideration or discussion by the conference. Such reference as was made to the subject was made on their own responsibility and with full knowledge that their opinions would be used by the newspapers to the prejudice and serious hurt of the people for whom they presumed to speak and loudly professed to serve. No people need more to pray to be delivered from ignorant or unbalanced peo-

ple of themselves than the Negro people.

Much discussion was had by people who possess well-ordered understandings of the contention set up by Dr. W. E. B. Du Bois that marriage is a matter of natural selection, which should not be cumbered by adverse law or public opinion. The contention, as an academic one, is sound, but academic contentions have no standing in law, and public opinion laughs them to scorn, or something more tragic, when they conflict with their prejudice. The aggrieved may regard this as a hardship, but if no relief is obtainable under the law as it is and from public opinion as it is, what profit has the aggrieved in exposing his sores by public proclamation, except to focus attention upon himself as a man who has a good portion in his own race class and associations, but believes some other race class has a better and more desirable portion.

Any black man in States where intermarriage of the races is penalized can find enough white women in his own race class to select from without craving the white fleshpots of another race class which has made a legal line of separation between the two. In all of the Southern States this condition obtains. There are enough white women in the Negro class to supply all the demands of the black men who desire such unequal yoking:



T. THOMAS FORTUNE

for mixing of colors in one class leads to the same confusion as in another class. And who will say that there is not more beauty, strength and happiness in a mixture of black and black, or of yellow and yellow, or of white and white, in the same race class than in a cross of either? A white woman cannot appear in public with a black man even of her race class without attracting vulgar and annoying attention to both of them, which even has happened in New York, and persistently in every Southern State. Wherein are the soberness and saneness of an associa-

tion which provokes such unpleasantness, often complicated by legal entanglement and hardship? A man of Prof. Du Bois' prominence must know that he cannot help the Negro people by insisting upon the abstract right of marriage upon the natural selection theory when the law and public opinion of the States where the question is one of alleged grievance prohibit it. In States where it is not prohibited by law and is tolerated by public opinion, what is the point in discussing it at all? It hurts rather than helps to do so. Prof. Du Bois knows this; so does

every other man who insists that the fleshpots in the other race class are better and more to be desired than those in his own race class. This is not flattering to the fleshpots of all colors in the Negroid race class.

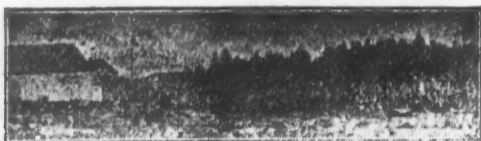
Each state has its marriage and divorce laws. The laws of no two States are alike. This fact makes for great confusion and hardship, especially where the question of race legalizes a union in one State, as in New York, and penalizes it in another, as in Virginia. A marriage contract, like all other contracts, valid in one State should be valid in all States;

no State, under the fourteenth amendment to the Federal Constitution, should be allowed to prohibit a marriage contract between equal citizens on race lines alone, or to construe such contracts when made as illegal and punishable by fine and imprisonment; but the Federal Supreme Court holds that such laws are valid. The only remedy is in the enactment of a Federal marriage and divorce law, which will take the contract out of the control and regulation of the several States. Such remedy may ultimately come; it is not now here. Prof. Du Bois knows this to be the case.

Father of Negro Bankers Going Farther

Indicative of its success, indicative of the thrift and progress of the Negro people of the city of Birmingham, the Alabama Penny Savings Bank some weeks ago put on sale \$75,000 worth of additional stock, thereby raising its capital stock to \$100,000. The bank throughout its remarkable career of nineteen years has paid yearly dividends averaging over 14%, and besides on two occasions has distributed \$5,000 and \$12,500, respec-

tively. The bank, whose well-known president is the so called "Father of Negro Bankers," owns at present \$86,000 worth of Birmingham real estate, and the bank's bondsmen are worth \$68,000 above exemption. A pioneer move among Negro banking institutions has been the change which the Alabama Penny Savings has secured in its charter enabling it to organize branch institutions throughout the State.





IN THE EDITOR'S SANCTUM

Much Talk and Little Doing

We wish to call the attention of our readers constantly to the fact that there are a great many leaders and laymen in the race who talk a great deal about race progress, but who when their acts are sifted to the bottom are found to be doing very little.

How many Negroes stop to think when they have a law case, "Well, now here is a chance for me to help build up some struggling Negro lawyer." The same is true in the case of business; the same is true in the buying of groceries and every thing else. Why not go at this matter of race uplifting in a sensible, logical way, rather than continually talk about it? "Talk is cheap, but it takes money to buy land," is an old saw that Negroes should ponder over. Take New York, for example. Why is it that nearly every nationality on earth but Negroes can build up good business enterprises in Negro sections?

Every Negro can give you a reason why such and such a Negro failed in business. But the fact is the Negro fails in business because Negroes patronize white people in preference to their own race. It is not true that the

whites treat them better—in many instances the whites rob them, and they go right back to be robbed again. When a Negro lawyer or merchant does the slightest thing to displease, the last of it is never heard.

There is something radically wrong about the Negro people on this question of race patronage, and it is a matter that can only be overcome by thoughtfulness and by constant drilling it into the minds of the people, until the old feeling is displaced for a better one in the hearts of the people.

Significance of Atlanta Strike

The demand of the white firemen and engineers for the dismissal of Negro firemen from the service of the Georgia Railroad, and their mobbing and maltreating engineers who do not agree with them in their demands, brings out the fact that white labor organizations are very narrow and selfish institutions; that they are not concerned so much about the rights of labor as such, but the rights of WHITE labor. In the first place, these organizations have no right to dictate to the railroads whether they

shall employ white or colored firemen. This position cannot be sustained for a moment; especially in view of the fact that railroads are run as quasi-public institutions, and the public has a right to the service the railroads gives. Then, too, to allow the United States mails to be delayed by these Negro haters is an evidence of the extreme weakness of the National Government in such matters. Governor Hoke Smith of Georgia refused to assist the railroads in protecting their property or the lives of its agents. He saw the "Nigger in the woodpile," and kept out. Had the strikebreakers been white instead of black the situation might have been different. But the time will come when a few Negro-hating white firemen and their friends will not be allowed to tie up a great railroad system and stop the United States mails with a free hand. Every yielding to wrong like that breeds more trouble for the future, and makes both life and property less secure. If these strikers succeed it means that railroads must not attempt to go into the open market for their labor in the future. It means, also, that the labor organization are founded on prejudice and caste; that they want a monopoly; that they are desirous of enforcing their demands by mobs and lawlessness—and, of course, must ultimately perish.

Mr. Taft and the Negro

Much comment is being made out of President Taft's attitude toward the Negro people of the South, it being

frequently asserted that he has virtually delivered the Negroes of that section into the hands of the Tillmans and Vardamans. But the "Colored American Magazine" does not propose to subscribe to this criticism—not so early in the history of the Taft administration; and, further, in view of the fact that the President always seeks an opportunity to say a good word for and to our people when in the South and elsewhere, whenever opportunity presents itself. He has not dismissed a single Negro from the Government service, but, on the other hand, has promoted some. As to the President's desiring to deliver the Negro into the hands of such Southerners as Tillman and Vardaman, we do not believe he desires to do any such thing. What he does want, however, is to test the sincerity of the Southern leaders on the Negro question, who are continually asserting that they are the best friends of the race, and are willing to show themselves such if not interfered with by outsiders. We believe Mr. Taft intends to do more for the Negro race by giving the job of assisting them into the Southerners' hands, and then holding the Southerners responsible for results. "If the South is the Negro's friend we will give it a chance to show it," is Mr. Taft's evident intention, and who knows but what good results may not follow such a policy, which if it succeeds may bring peace, which will be a great gain. The Negro needs peace in which to thrive and prosper. Grant said, "Let us have peace"—and so say

we. The Negro must lift himself mainly by his own efforts, and these efforts can best be made when there is peace. So that if Mr. Taft brings about peace with his policy he will have done the Negro race a great service. The "Colored American Magazine," therefore, hopes for the success of Mr. Taft's policy.

The Black Man's Brain

The conference on the status of the American Negro took place in New York Monday, Memorial Day, and among those who addressed it was a Professor Wilder, author of "Form of Bequest of Brain," who exhibited the brain of an "orang outang, an unscrupulous politician, an illiterate Negro janitor, and an eminent mathematician."

He said: "The brain of the average American Negro seems to be about two ounces lighter than that of the average white man, and probably there occurs more frequently than in the white man a less development of the frontal lobes. These two conditions render it likely that the whites will remain the dominant race. But there are individual exceptions to the above general conditions of both kinds and among both races."

Dr. Seth Low and others refused to attend the conference. But many sensible Negroes were on hand, and had

to listen to this professional rot, and that, too, in a meeting the ostensible object of which was to consider means for securing the Negro his "Manhood rights." If what this professor says is true, his place is already fixed by Nature, which gave him a smaller brain than the white man, and, therefore, what is anybody going to do about it? We take no stock in Professor Wilder's talk about the size of the Negro's brain. The best science of to-day classifies brains by quality, and not by quantity. Quantity has nothing to do with the brain. "Big head and little wit," is an old saw, and probably founded on years of observation of the hard-headed common people, who have found out some things by experience that many of the sensational "scientists" have not learned from books.

On the other hand, if Negroes have less brain than whites, what good will it do to tell him so? Better let him feel encouraged by thinking he has it. But so far Negroes have shown themselves of master minds, and the only gap between them and other races seems to be that of cultivation. Where Negro brain is cultivated it measures up nicely with that of any other race. But the race conference was certainly doing high, if even a precarious, thing, in having so prominent a professor discourse on Negro inferiority.



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